

SAR BACHAN RADHASOAMI

(Poetry)

OF

Param Purush Puran Dhani

Soamiji Maharaj

(Part 1)

Translated into English Prose

by

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Soami Bagh, Agra (India)

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SOAMIJI MAHARAJ
1818 - 1878



HUZUR MAHARAJ
1829 - 1898



MAHARAJ SAHEB
1861 - 1907



BABUJI MAHARAJ
1861 - 1949



SANT DAS MAHESHWARI
(1910- 1983)

Maharaj Sahab and Babuji Maharaj had prayed to Huzur Maharaj to write some book in English Radhasoami Faith. Huzur Maharaj observed that as both of them were M.A.'s in English Literature, they should themselves

write. Maharaj Saheb dictated one book in English known as "Discourses on Radhasoami Faith" but left its last chapter on "Karams (actions)" incomplete due to His failing health and eventual departure to His Original Abode. Babuji Maharaj did not write any book. Sant Das Maheshwari M.Sc. alias Sant Das Ji, Personal Assistant to Babuji Maharaj, wrote mainly in English, translated into English the entire literature of the Radhasoami Faith, including Soamiji Maharaj's "Sar Bachan Radhasoami Poetry", brought out many original books and also completed the chapter left incomplete by Maharaj Saheb, thus fulfilling the mission which Huzur Maharaj had assigned to Maharaj Saheb and Babuji Maharaj.

He brought out the esoteric meaning of the great Indian epic Ramayan in 1952 in Hindi under the title of 'Ramayan ka Gurh Rahasya'.

While translating, into English, the elucidation of Japji as given out by Soamiji Maharaj, Sant Das ji revealed the names of the heavenly spheres, which Soamiji Maharaj had not then disclosed in His Mauj.

TRANSLATOR'S NOTE

"Sar Bachan Radhasoami Poetry" is the most important treatise on Radhasoami Faith, being the original and authentic exposition of the principles of the Faith, the genesis and evolution of creation, the status and position of other religions vis-a-vis Sant Mat, the scope and method of devotional practices as enjoined in the Radhasoami Faith and their efficacy as compared with the Yogic and other practices taught by other faiths, and the necessity for the advent of the Supreme Being as Sant Sat Guru in this world for effecting the emancipation of the soul, and the need for opening up a royal road of Surat Shabd Yoga for taking the Jiva to the Inaccessible Region.

"Sar Bachan Radhasoami Poetry" is in two parts, consisting of forty two Bachans or chapters. The first part begins with the most High. It opens with the sublimity and efficacy of RADHASOAMI Nam, the true, real and Dhwanyátmak Name of the Supreme Being:

*RÁDHÁSÓÁMÍ Nám whoever recites
gets across the ocean of life;
his troubles vanish, bliss abides
and gone's complete all strife.*

In the domain of Kal and Maya, the Jiva is utterly helpless. He is badly engrossed in passions and desires. The Supreme Father Radhasoami Dayal in His unbounded grace and mercy reveals the secrets of His August Abode, and saves the Jiva from the clutches of Kal and Maya. The second part of "Sar Bachan Radhasoami Poetry" is a vivid description of the Jiva's homeward journey, with all the details of the regions and stages on the way. It is an account of his rising from below and merging in the Ultimate. It opens thus—

Was created a Chaupar of four species of life.

The scripture closes with a strong, positive note—

RADHASOAMI HAS NOW DEVoured ALL

meaning that Radhasoami has emancipated all.

The editing of the manuscript was done by Huzur Maharaj, second Sant Sat Guru of the parent line of the Radhasoami Faith. The preface to the scripture was also written by Him. The first edition of the scripture in Hindi was published in January 1884. A.D. under the joint authority of Huzur Maharaj and Lala Pratap Singh Seth, the youngest brother of Soamiji Maharaj. On the title page of the first edition is written—

Published

under the joint authority of

Rai Salig Ram Bahadur

the chief and most devoted disciple

and

Lala Pratap Singh Saheb

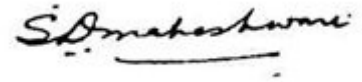
the youngest brother

of

Radhasoami Saheb

The first edition of the English translation of "Sar Bachan Radhasoami Poetry" is being brought out by the undersigned on 24 August, Monday, 1970 A.D. the day of Soamiji Maharaj's annual Bhandara.

Soamiji Maharaj, the incarnation of the Supreme Being Radhasoami Dayal, was born on Monday, Janmashtmi, the eighth day of the dark half of the month of Bhadon in 1875 Vikram, corresponding to twentyfourth August, 1818 A.D. Janmashtmi of the Vikram calendar and twentyfourth August of the Gregorian, seldom fall together and that too on Monday. It is a rare and unique coincidence that the first edition of the English translation of this scripture is brought out also on a day which is Janmashtmi according to Vikram calendar as well as the 24th August, a Monday of the Gregorian calendar.



Janmashtmi, Samvat 2027 Vikram,

Monday, 24th August, 1970 A.D.

राधास्वामी दयाल की दया

राधास्वामी सहाय

RADHASOAMI DAYAL KI DAYA

RADHASOAMI SAHAI

GRANT

MERCIFUL RADHASOAMI

THY

GRACE & PROTECTION

RADHASOAMI DAYAL KI DAYA

RADHASOAMI SAHAI
BHOOMIKA

(Preface)

Originally written in Hindi

by

Rai Salig Ram Bahadur alias Huzur Maharaj,

the second Sant Sat Guru of the Radhasoami Faith

1. This scripture was written to the dictation of Huzur Radhasoami Saheb Himself. He had no intention to compose any Bani[1]. But some devoted Satsangis[2] and Sansangins[3] persistently beseeched Him, and He was pleased to accede to their prayer.

2. Soamiji Maharaj was born at Panni Gali in the city of Agra, at half past twelve on the night of the eighth day of the dark half of the month of Bhádon, Samvat 1875 of Vikram calendar (corresponding to August 1818 A.D.) Since the tender age of six-seven years, He started explaining *Parmarth*[4] of the highest order to selected men and women.

3. Soamiji Maharaj had no Guru, nor did He receive instructions in Parmarth from anyone. On the other hand, He explained Parmarth to His parents and a number of Sádhus[5] who came to Him.

4. For about fifteen years, Soamiji Maharaj used to shut Himself up in a room which is within another room. He was all the time absorbed in the bliss of *Surat Shabd Yoga*[6]. He would not come out for two or three days at a stretch; He would not even feel a call of nature.

5. For more than a year, some Satsangis and Satsangins had been imploring His august graciousness for the establishment of general *Satsang*. Soamiji Maharaj accepted their prayer. He was pleased to start delivering regular discourses on, and giving initiation to Parmárthi[7] Jivas into, Sant Mat[8] at His residence, on the Basant Panchami day in Samvat 1917 Vikram (February 15, 1861 A.D.) This Satsang continued day and night for over seventeen years. About three thousand persons were initiated into Sant Mat, Radhasoami Faith. They were mostly Hindus from different Provinces (States). Some Mohammedans, Jains and Christians were also initiated. About two or three hundred of them were Sadhus and the rest were householders. Those who devoted themselves of *Abhyas*[9] with zeal and earnestness came often to Soamiji Maharaj for His *Darshan*[10] and for taking further instructions in the performance of Abhyás and understanding its secrets and mysteries. On realizing the immense powers of Soamiji Maharaj in their devotional practices and experiencing His internal grace and mercy, they were deeply impressed, and they engendered profound love for and faith in His Holy Feet. At present, there are about a hundred men and women engaged in the devotional practices of the Radhasoami Faith at Agra; about forty are Sadhus. These Sadhus had renounced the world in search of Parmarth. On hearing of the glory and eminence of Soamiji Maharaj, they came to His august presence, received initiation from Him, and applied themselves to Abhyás. When they experienced some bliss in Abhyas and Satsang, they stayed permanently at Agra. These Sadhus are now living in Radhasoami Bagh (Soami Bagh) which is at a distance of about three miles from the city proper. Some Satsangis who are householders reside in the house of Soamiji Maharaj in the city. They are engaged in devotional practices.

6. Radhasoami Faith is also known as Sant Mat. In the past, the teachings of Sant Mat were imparted only to the deserving few; people, in general, remained unacquainted with it. Its practices were performed through

the medium of Pranayam[11], the restraints which it calls for, are too rigid to be observed, and even involve the risk of life. Few, therefore, dared to tread that path. Now Huzur Radhasoami Saheb (Soamiji Maharaj), in His grace and mercy, has introduced such an easy method of Surat Shabd Yoga that everybody, man or woman, young or old, who has true yearning and zeal, can successfully perform it.

7. No one had, in the past, introduced such an easy mode of spiritual practices. For this reason, the internal practices of all the extant religions of the world have lost their importance. Their followers are now simply engaged in outward worships, rituals and observances. They are wholly ignorant of the true Supreme Being, the Abhyas by which He could be attained and the secrets of the path and intermediate stages.

8. Three essentials of the Radhasoami Faith are *Guru*, *Nám* and *Sang* (i.e., Satsang), and these are the means of salvation. First of all, Guru must be true and perfect, that is, He must be Sant Sat Guru. Hereditary or family gurus would not serve the purpose. Secondly, Nam (Name, Word) must also be true and real, and of the highest stage. One must be initiated into the secrets of that Nam and its Nami (Deity). Conventional names would not be of any help. Thirdly, one must get true Satsang. Satsang is of two kinds, internal and external. Internal Satsang consists in raising the spirit inward and upward and uniting it with the Holy Feet of Sat Purush Radhasoami or in turning the attention in that direction. External Satsang consists in listening to the discourses, getting *Darshan*[12] of true and perfect Sant or Sadh, who is the incarnation of Sat Purush, and in rendering whole-hearted service to Him. By attending Satsang and performing Abhyas for some time, one would clearly observe a change and improvement in one's condition and spiritual advancement.

9. The other so-called *Parmarthi*[13] activities, such as pilgrimage, fasts, worship of idols, recitation of hymns, Japa[14] and Sumiran (repetition) of conventional names would not produce the desired elevation of spirit. As these activities do not affect Nij Mana (higher mind) and Surat (spirit), one's condition will not improve. Of course, some outward joy or satisfaction may be felt, but ego will get strengthened.

10. *Surat*, which is an emanation from Sat Purush Radhasoami, is a mighty essence (in this body) through the potency of which the whole of our body, mind and all the sense organs are performing their respective functions. Sants exhort *Jivas*[15] to be most careful about this essence, and turn it towards its true source and reservoir. When this is done in right earnest, transformation and advancement would come about automatically and the world and its objects would begin gradually to appear insignificant and worthless. The seat of this essence (*Surat*) is behind the eyes. From there, it spreads and permeates the whole body, vitalizing all physical parts and limbs. The source and reservoir of this essence is the *Adi Shabd* (Prime Sound).

11. The *Adi Shabd* is "SOAMI", the Creator of all. The *Adi Surat* (Prime Spirit or Current) is His first manifestation, and is called "RADHA". They are also known as *Shabd* and *Surat*. As these Currents came down, other *Shabds* originated from *Adi Shabd* and other *Surats* (spirits) emerged from *Adi Surat*, and *Surat* emanated from *Shabd*, and *Shabd* from *Surat*, and so on, taking their location at their respective planes.

12. The importance of *Shabd* has been stressed in every religion. But a detailed description of *Shabds* is nowhere to be found. For this reason people are ignorant of *Shabd*. Now Radhasoami Saheb (Soamiji Maharaj) has given out in clear terms the details and secrets of *Shabds* (sounds) of different heavenly spheres in this scripture.

13. These are explained below :—

The origin of all is *Radhasoami*, the Supreme Being. In His region, *Shabd* is infinitely subtle. There is nothing in this world which resembles IT. Sat Purush originated from this *Shabd*.

First is the Shabd of Sat Purush. It is also known as Sat Nam or Sat Shabd. By His omnipotence were evolved Sohang Purush, Par-Brahm, Brahm and Maya.

Second is the Shabd of Sohang Purush.

Third is the Shabd of Par-Brahm, which maintains and sustains the creation of the three Loks (worlds).

Fourth is the Shabd of Brahm. It is also called Pranava. This Shabd created subtle or Brahmandi Veda and Ishwari Maya.

Fifth is the Shabd of Maya and Brahm which evolved the material for the creation of Triloki (the three worlds), and the Akáshi Veda. Below the Shabd of Maya appeared the Shabds of Bairat Purush, Jiva and Mana (mind).

14. In these times, those who speak of Shabd Abhyas, have knowledge of the Shabds of lower regions only; they are not at all aware of the Shabds of higher regions. Some take the Shabd of Bairat Purush to be the creator of all, while others speak of the Shabd which is an admixture of the Shabds of Maya and Brahm; even then, they are ignorant of its origin and efficacy, and of the actual methods by which it can be attained. All these Shabds are described in detail in "Sar Bachan Radhasoami" (Poetry).

15. Radhasoami Faith or Sant Mat is the path of Bhakti (devotion). It stipulates sincere love for and faith in the Holy Feet of the true Supreme Being. It is also known as Upasana and Tariqat (worship and devotion). Emphasis is laid on Sant Sat Guru or Sadh Guru or Their real Shabd forms. Sant Sat Guru is He who has reached Sat Lok and Radhasoami Abode. Sadh Guru is He who has attained Brahm or Par Brahm stage, and the devotees who have not yet reached this stage are called Sadhs or Satsangis. The real form of Sant Sat Guru and Sadh Guru is Their Shabd form. They assume human form for the purpose of imparting spiritual training and doing good to Jivas, and effecting their salvation. If it is believed that a certain personage is a perfect Sant or a Sadh, then no difference need be made between Him and Sat Purush (or Par-Brahm). Therefore, whenever such a personage makes His advent, His devotees treat Him as Sat Purush (or Par-Brahm) and worship and render service to Him, and perform His Arti the same way as they would if they had actually met the Supreme Being. By rendering service to Him, having His Darshan, listening to His discourses, engendering love for and faith in His Holy Feet, and performing the practices taught by Him, Jiva-Atma or Surat (spirit) will get detached from the snares of Mana and Maya, and will ascend to heavens and beyond, and will merge in the internal form or Shabd and will secure true and perfect salvation.

16. A seeker must find out the perfect Sant or Sadh; he should continue his efforts till he meets Him. If he comes across any of His Satsangis or devotees, who has been fully benefited by His Darshan and Sewa (service) and, having been initiated in *Shabd Marg*^[16], is performing Abhyas, the seeker should engender love for such a devotee. He should learn from him the secrets of the path, the stages thereon and the method of performing Abhyas (devotional practice). He should commence this practice, adopting the *Ish*^[17] of the Holy Feet of Radhasoami who is the Lord of all. Every Parmarthi should have a firm determination to reach there. If his love, yearning and faith are sincere and firm, the true Supreme Being would, in His grace, grant him His Darshan one day, and complete his task.

17. RADHASOAMI Nam was revealed by the Supreme Being Himself. When the humble devotees of Soamiji Maharaj, as a result of their successful Abhyas (devotional practices) and Satsang, came to realize His exalted position and immense spiritual powers, and when He too, in His grace and mercy, enabled them to recognize Him, they started addressing Him by the appellation of RADHASOAMI, the Name of the Original Abode from where He made His advent to this world, for showering His grace on Jivas in this Kali Yuga.

18. The principles prevalent among the followers of Upásná and Tariqat (worship and devotion) cult are also observed in Sant Mat. No distinction is made between the perfect Sat Guru or Preceptor and the Supreme Being. Hence Sat Guru is addressed by the appellation, which is the true and real name of the region, whence He is pleased to come here. Radhasoami and Surat Shabd have the same connotation. As ocean is to its waves, so is Shabd to its Dhun (resonance), and what a beloved is to a lover, Shabd is to Surat.

19. The followers of this Faith, who practice Surat Shabd Yoga would, in a short time, come to realize what a rare and precious gift they have secured. They would see for themselves that their salvation is being worked out day by day. The goals, status, source, origin, reach and access of all the extant religions of the world, will automatically be revealed or unfolded to them.

20. This Faith and its Abhyas are meant specially for those who have a longing for meeting the true Supreme Being and who are sincerely keen about the welfare and salvation of their souls. It is not intended for, nor would it appeal to, those who are after the objects of the world, name, fame, and learning, and for whom religion is only a means of livelihood. On the other hand, they would try their utmost to calumniate and ridicule these teachings, the reason being that they are afraid lest, by acting upon them, they be deprived of worldly and sensual pleasures and their livelihood may be affected. They would make every effort to retard the propagation of this Religion, so that those whom they have kept under delusions and entangled in various kinds of worship and made the source of their livelihood, may not leave their fold, and their worship and income may not be affected.

Radhasoami Satsang,

Soami Bagh, Agra (India),

January, 1884 A.D.

TRANSLATION
OF
SAR BACHAN
RADHASOAMI
(Poetry)
OF
SOAMIJI MAHARAJ
PART I
MANGLACHARAN

Benediction; prayer for the success of anything;
pronouncing a blessing; wishing joy, congratulation

राधास्वामी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ॥ १ ॥

(1)

RADHÁSOÁMÍ Nám whoever recites, gets across the ocean
of life; troubles vanish, bliss abides, and
gone's complete all strife.

(2)

Such is this unfathomable Name that to none ITS secrets are
known,

he who comes to know the same is no more on the
earth born.

(3)

By reciting RADHÁSOÁMÍ Nám let thy life most fruitful be;
this is the true and real Nám keep IT innermost within
thee.

(4)

Wondrous is SOAMI's grandeur; except RADHA, the Spirit Prime,
no one can see the splendour, supreme, spiritual,
sublime.

(5)

In form and state not manifest is RADHASOAMI Nam in that
place; there none can reach and rest without His
mercy and grace.

(6)

I pay my obeisance before Radhasoami by whose grace and
mercy, innumerable Jivas are being awakened.

(7)

I bow again and again before Sat Guru and before the Lotus
Region and Satnam.

(8)

He is the beginning of all, but Himself without a beginning.
He is Anám since times immemorial. He has come here from
His august abode as Sant Incarnate.

(9)

He has launched a boat in the ocean (of existence) to enable
Jivas to get across. He mercifully takes us in the boat.

(10)

He convinces the Jivas of the efficacy of Shabd and discloses
to them the secret of Surat. He saves them from Karam and
Bharam (rites and rituals, illusions and delusions)

(11)

I bow before Him ten million times. I prostrate myself before Him thousand million times, and again prostrate hundred thousand million times. I have found RADHASOAMI. The very Spring and Fountain-head of Bhakti (devotion) has been revealed to me.

(12)

He teaches a unique mode of Bhakti (devotion), of which the Vedas and other scriptures had no idea.

(13)

Sat Purush abides in the fourth Lok. There, Sants dwell in everlasting beatitude.

(14)

The secrets of that abode are revealed by perfect Guru. There resounds a wonderful melody of the Bin (harp).

(15)

Beyond is the Darbar (sphere) of Alakh Purush, which can only be perceived by Surat (or spirit entity).

(16)

Above that is Agam Lok which is unique. Only Sant Surats enjoy that bliss.

(17)

From there is visible the eternal terrace of the most marvelous mansion of the Supreme Father RADHASOAMI DAYAL.

(18)

My Surat is now in an exalted state of ecstasy; it has merged in Anami Purush.

BACHAN 1

संदेश SANDESH (MESSAGE)

ADVENT OF PARAM PURUSH PURAN

DHANI RADHASOAMI AS SANT

SAT GURU FOR THE

SALVATION OF JIVAS

This is to communicate to the Adhikaris (deserving persons) the message that the Supreme Being Radhasoami, finding the humanity badly confounded and in great distress, manifested Himself as Sant Sat Guru. In His unbounded mercy, He revealed the mysteries of His own sphere

and the mode of attaining it by means of Surat Shabd practice. It behooves Jivas to develop love for His Holy Feet.

By the performance of this practice, the mind will get subdued. There is no other way in this Kali Yuga for purifying and quieting the mind and raising it to higher regions. The goals of all the religions prevalent in this world reach up to the first or, at the most, the second stage of Sants. If the Abhyás of Surat Shabd Yoga is performed methodically, the mind and spirit will be purified, and, catching hold of Shabd will ascend to celestial regions represented in the human microcosm. Leaving Pind, the region of nine orifices, they will reach Brahmánd, i.e., Trikuti. There the spirit will part company with the mind, and proceed further. Experiencing the bliss of Sunn and Maha-Sunn the spirit will have Darshan of Sat Purush in Sat Lok, of Alakh Purush in Alakh Lok, and of Agam Purush in Agam Lok. Finally, it will reach the Nij Dham of RADHASOAMI. It was from this place that the spirit originally descended. It got entangled in the snares of Kál, laid out in Triloki (three worlds or Loks). It will get back to its original abode.

A practitioner of Surat Shabd Yoga will pass through Vishnu Lok, Shiv Lok, Brahma ká Lok, Shakti Lok, Krishna Lok, Rám Lok, Brahm and Pár-brahm Pad, Nirván Pad of Jains, the region of Lord God of the Bible, the region of the Christ and the regions of Malkoot, Jabroot and Láhoot of Mohammedans, all situated below Sunn. Experiencing the bliss of these regions, the spirit will enter into its Nij Desh (Original Home) by the grace of Sants.

SHABD 1

चलो री सखी मिल आरत गावें ।
ऋतु बसंत आये पुरुष पुराने ॥ १ ॥

Come my dear companions, let us sing Arti. In this season of Basant (Spring), the Purush (Supreme Being), the Ancient of ancients, has graciously made His advent here.

(1)

He reveals the secrets of Alakh and Agam. He declares His Name RADHASOAMI.

(2)

He has opened the rail track of Surat Shabd Yoga. He takes Jivas to Agam Lok, the inaccessible region.

(3)

He daily holds Satsang, where the praises of RADHASOAMI are sung every moment.

(4)

Let us offer our hearts to Him in perfect devotion. He cuts away the snares of Kál and drives away the afflictions caused by him..

(5)

He is the infinite and omnipotent Being. May I fix my eyes and continue gazing at Him.

(6)

I am suffering from intense Virah (pangs of yearning), as if my heart has been pierced with a dagger.

(7)

I cannot be at rest until I get His Darshan face to face. The whole world and all that pertains to it appear like poison to me.

(8)

Radhasoami is a reservoir of Amrit (nectar). I will be satisfied only if I am allowed to drink it to my heart's content.

(9)

Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me.

(10)

I have discarded all Gyan (knowledge), Dhyan (contemplation), Jog (meditation) and Vairag (renunciation) as worthless devices.

(11)

I am like a *Chakor*[\[18\]](#) and Radhasoami is like the moon to me. Satnam Anami does not attract me.

(12)

A fish cannot live without water. A black-bee cannot stay in tranquillity without lotus.

(13)

A *Papihá*[19] remains thirsty without *Swanti*[20] rain. A mother cannot bear separation from her son.

(14)

This exactly has been the state of my restless trepidation. None understands, whom should I confide to?

(15)

It is Radhasoami alone who can bestow any gift on me. There is no other being so omniscient.

(16)

If there is such an exclusive Bhakti (devotion), it shall cut asunder all sorts of bondages of this multicoloured mind.

(17)

I always sing the praises of Radhasoami in all gratefulness, I sacrifice my heart at His Holy Feet.

(18)

How far should I describe His unbounded Mehar (grace)! New waves of Daya (mercy) flow from Him every day.

(19)

How can worldly people understand His beatitude! It is the Hans Jivas (high class spiritual beings) who appreciate it and attain peace.

(20)

My luck took such a favourable turn this time that I have come under the protection of Radhasoami.

(21)

Vast reservoirs of Bhakti (Devotion) and Prem (Love) have opened up. Myriads of Jivas are now being redeemed.

(22)

Praises of Radhasoami are resounding in all the four directions. It seems as if the region of Kal would be depopulated.

(23)

My merciful Soami (Lord) has, in His Mauj and pleasure, ordained that those who become Din (humble) will be redeemed.

(24)

I, a worthless slave at His Holy Feet, give assurance of redemption to all the Jivas.

(25)

Withdraw your Surat (spirit current) from all directions, fix it at the Holy Feet and enjoy the infinite bliss of Ami (ambrosia).

(26)

How should I describe the grandeur of the Sabhá (congregation) of Hansas? There raineth showers of Shabds.

(27)

There are flashes of lightning and the resounding of thunder. What more should I say about that wondrous glory ?

(28)

The streams of Banknal are gushing forth. Rivers of Sukhmana have washed away the bridge of delusions.

(29)

At Trikuti I cleanse myself of all impurities, and at Man-Sarovar I am rid of all perversity.

(30)

My Surat (spirit) attaining the status of a Hansa, merges in the inaccessible Shabd of the region of Sunn and penetrates further.

(31)

I reach the top of Maha-Sunn. Radhasoami is pleased with me.

(32)

I open" the window of Bhanwargupha and hear the voice of Sat Purush.

(33)

Hansas come forward to receive the new entrant (Surat). They have come to take me to Alakh Lok.

(34)

The paragon Surat goes in and gets Darshan of Alakh Purush.

(35)

Songs of congratulations are being sung there. All Hansas (denizens of Alakh Lok) jointly perform Arti.

(36)

I effect my ingress into Agam Lok. Secrets of Agam Purush are revealed to me.

(37)

No one has revealed the secrets of that region. Rare Sants have spoken about it in a Gupt (hidden) way.

(38)

Taking pity on Jivas, Radhasoami has now revealed the secrets openly.

(39)

O unfortunate Jivas! Listen to me. Radhasoami will augment your fortune.

(40)

Hurry up, run up, hold fast to His Holy Feet. Accept His Saran in the way you can.

(41)

You will not get such an opportunity again. Somehow or other accomplish your task right now.

(42)

Give up all rituals, observances and hypocritical activities. Elevate your Surat and penetrate into Brahmand.

(43)

When your Surat attains full concentration and withdrawal, you will reach Sat Lok, the eternal region.

(44)

From there you will run to Alakh Lok, and then penetrate into Agam Lok.

(45)

You will get Darshan of Agam Purush, and your Surat will assume a wonderful form.

(46)

There are rows and multitudes of Hansas (celestial beings) living in perfect harmony.

(47)

The whole region is dazzling with the light of millions and billions of suns and moons. How should I describe the infinite refulgence of that region?

(48)

There are beds of lotuses and fringes of dazzling pearls all round.

(49)

Music of merriment is resounding everywhere, and innumerable pools of Amrit (nectar) are overflowing there.

(50)

The ground (if it can be called a ground at all) is studded with emeralds, diamonds and rubies. Suns and moons form a canopy there.

(51)

Where lies the throne of Radhasoami, Hansas congregate in all majesty.

(52)

The whole region abounds in fascinating grandeur. The songs of blissful rejoicings are being sung in ever-increasing ecstasy and joy.

(53)

Such is the unique region of Radhasoami. He grants abode to His Nij Bhakts (special devotees) in IT.

(54)

SHABD 2

राधास्वामी धरा नर रूप जगत में ।
गुरु होय जीव चिताये ॥ १ ॥

Radhasoami has assumed human form in this world. As Guru (Supreme Guide and Preceptor), He awakens Jivas.

(1)

Those who understand and follow His teachings, are blessed with His company and association.

(2)

By attending Satsang of Radhasoami, they enjoy true bliss and become contented.

(3)

They love the Guru as a Chakor loves the moon.

(4)

Without Guru, they have no rest or peace even for a moment. Constantly uneasy lie their souls.

(5)

When fortunately they get Darshan of Guru, they are supremely exhilarated and feel elated like a tender calf in the company of the mother-cow.

(6)

The gurumukhs (special devotees) who have developed such an intense love for Guru, are taken in His special protection.

(7)

They are rendered forgetful of their attachment to the body and of the pleasures of the senses, in a moment.

(8)

The form of Guru is enshrined in their hearts. Really, they are with Guru all the twenty four hours.

(9)

Those who perform such a devotion, attain the bliss of Nám. (10)

They repeat the Holy Name in the manner a thirst maddened *Papiha*[\[21\]](#) cries for Swanti rain.

(11)

When, by constant repetition of Nam, their Surat is awakened, they hear Shabd internally.

(12)

They attain Guru's Shabd (access to Trikuti), penetrate the Shabds of Sunn, Sat Lok, Alakh Lok and Agam Lok, and finally secure admittance into Nij Pad (True Abode), the Radhasoami Dham.

(13-14)

They get Poora Ghar (final abode of rest) and attain Poori Gati (perfect salvation). Nothing remains to be said now as there is nothing beyond, RADHASOAMI being the Highest Region.

(15)

BACHAN 2

ATTRIBUTES OF RADHASOAMI NAM

राधास्वामी नाम, सिफ़त करूँ इस नाम की ।
सुनो कान दे आन, भिन्न भिन्न वर्णन करूँ ॥ १ ॥

Listen to me. I give out the attributes of RADHASOAMI NAM. I describe each attribute separately.

FIRST ATTRIBUTE

The Holy Word RADHASOAMI comprises of five letters of Hindi alphabets, and ten of Persian.

(1)

IT discloses the mystery of five holy Shabds or Names, and grants ascension to ten regions.

(2)

SECOND ATTRIBUTE

I have described the first attribute. I now give in detail the second attribute.

(3)

RADHA is the name of the Dhun (Reverberation) and SOAMI is the Shabd (Sound).

(4)

Know that Dhun and Shabd are one and the same, like water and its wave. Make no distinction between the two.

(5)

THIRD ATTRIBUTE

I now speak of the third attribute. Hear me attentively.

(6)

RADHA is the lover and SOAMI the beloved.

(7)

RADHASOAMI sings of the union of Surat and Shabd.

This attribute, too, I have described.

(8)

FOURTH ATTRIBUTE

RADHA is the Name of the Adi (Primal) Surat and SOAMI is the Adi Shabd.

(9)

RADHA and SOAMI form an inseparable pair like Surat and Shabd. Know that both Radha and Soami are one word RADHASOAMI.

(10).

As Surat dallies with Shabd, so does RADHA abide in close union with SOAMI.

(11)

Know that RADHA and SOAMI are two, viz., Surat and Shabd. But they unite as one in Sat Lok.

(12)

BACHAN 3

IN PRAISE OF PARAM PURUSH PURAN DHANI RADHASOAMI
WHO INCARNATED HIMSELF HERE AS
SANT SAT GURU
FOR THE REDEMPTION OF JIVAS.
IMPORTANCE OF LOVE FOR AND FAITH
IN HIS AUGUST FEET.

In Praise of

(1)

RADHASOAMI Nám whoever recites,
gets across the ocean of life,
troubles vanish, bliss abides,
and gone's complete all strife.

(2)

Such is this unfathomable Name
that to none its secrets are known,
he who comes to know the same
is no more on the earth born.

SHABD 1

अकह अपार अगाध अनामी ।
सो मेरे प्यारे राधास्वामी ॥ १ ॥

- Indescribable, infinite, unfathomable and Anámi (Nameless) is my beloved RADHASOAMI. (1)
- He is of wondrous form, eternally immersed within Himself in rapturous bliss. Such is my beloved Radhasoami. (2)
- In Agam Lok He assumed the form of Agam Purush. Such is my beloved Radhasoami. (3)
- Then He became Alakh Purush in Alakh Lok. Such is my beloved Radhasoami. (4)
- In Sat Lok my beloved Radhasoami assumed the name and form of Sat Nám Sat Purush. (5)
- In Bhánwar-guphá, the Antar-Jami (all-knowing) presiding deity is none else than my beloved Radhasoami. (6)
- He halted at Mahá-Sunn. Such is my beloved Radhasoami. (7)
- In Sunn, He became the Imperishable Deity. Such is my beloved Radhasoami. (8)
- In Gagan Mandal (Trikuti), He is Omkár Purush, who is without desires. Such is my beloved Radhasoami. (9)
- Still lower down, He assumed the dark bluish form of Niranjan. Such is my beloved Radhasoami. (10)
- Descending to the heart centre, He became subject to desires. Such is my beloved Radhasoami. (11)
- He, however, reduces the evil propensities associated with the plane of senses. Such is my beloved Radhasoami. (12)
- Assuming the physical form and body He awakens the humanity. Such is my beloved Radhasoami. (13)
- He has assumed the form of three *Gun*as[22] in this world. Such is my beloved Radhasoami.

(14)

But like *Alalpakhsh*[23] He flies up. Such is my beloved Radhasoami.

(15)

He repairs to His original abode (Anámi Pad). Such is my beloved Radhasoami.

(16)

Then He becomes Anami Purush, as He originally was. Such is my beloved Radhasoami.

(17)

How can I describe His eminence? So great is my beloved Radhasoami.

(18)

Again and again I pay obeisance to Him. He is my beloved Radhasoami.

(19)

Yogis[24] and Gyánis[25] did not know His secrets. Such is my beloved Radhasoami.

(20)

Brahma, *Vishnu* and *Mahesh*[26] remained ignorant as they could not know Him. Such is my beloved Radhasoami.

(21)

Gaur[27], *Sávitri*[28] and *Lakshmi*[29] had no knowledge of His exalted status. Such is my beloved Radhasoami.

(22)

Shesh[30] *Ganesh*[31] and *Kuram*[32] were all ignorant about Him. Such is my beloved Radhasoami.

(23)

Rishis[33] and *Munis*[34] like *Naradio*[35] all went astray and could not know Him. Praised be my beloved Radhasoami!

(24)

Sankádik (the four sons of Brahma) and the deified ancestors knew not my beloved Radhasoami.

(25)

Gods and goddesses badly missed my beloved Radhasoami.

(26)

Ishwar and Parmeshwar (God and Great God) remained in a state of delusion. How great is my beloved Radhasoami !

(27)

The *Veda*'s[36], *Puráns*[37] and other revealed religious books are ignorant of the religion propagated by my beloved Radhasoami.

(28)

The sun, the moon, the stars and the heavenly beings have no knowledge of my beloved Radhasoami.

(29)

Nor *Allah*[38], *Khudá*[39], *Rasool*[40], and *Máni*[41], had any knowledge of my beloved Radhasoami. (30-31) The *Gangá*[42] and the *Jamuná*[43] knew not the Truth as revealed by my beloved Radhasoami.

(32)

The whole world is lost in pilgrimages and fasts, and rituals and observances, O my beloved Radhasoami !

(33)

All the three worlds are being crunched by Kal, O my beloved Radhasoami !

(34)

None can understand Thy words, O my beloved Radhasoami !

(35)

Words are inadequate to express Thy eminence, O my beloved Radhasoami !

(36)

May I remain absorbed in the bliss of Thy Darshan, O my beloved Radhasoami !

(37)

May I ever remain attached to Thy Feet, O my beloved Radhasoami !

(38)

May my eyes be ever absorbed in Thy Darshan, O my beloved Radhasoami !

(39)

Praised be my beloved Radhasoami who gives out the secrets and mysteries of the inaccessible region in His discourses.

(40)

My beloved Radhasoami shows the path of Surat Shabd Yoga.

(41)

I remain absorbed within on getting initiated into the secrets of the path by my beloved Radhasoami.

(42)

Because of the grace of my beloved Radhasoami, no harm can ever come to me.

(43)

I am devoted to my beloved Radhasoami like a faithful wife to her husband.

(44)

O my beloved Radhasoami ! Look at me, I am lost in Thy love.

(45)

Jama or Kal can claim nothing from me because of my beloved Radhasoami.

(46)

I am being cleansed of all stains and impurities, as I have come under the protection of my beloved Radhasoami.

(47)

For lives together I remained in delusion, till I met my beloved Radhasoami.

(48)

The whole world now knows that my luck has been awakened. Praised be my beloved Radhasoami!

(49)

Passion, anger and avarice have all been driven away by my beloved Radhasoami.

(50)

All the snares of Kal and Maya have been cut asunder by my beloved Radhasoami.

(51)

By the grace of my beloved Radhasoami, I have attained the abode where resounds the wondrous resonance of Shabd.

(52)

I have now become a slave of Sant Sat Guru who is my beloved Radhasoami Himself in human form.

(53)

Again and again I bow in obeisance before my beloved Radhasoami.

(54)

O my beloved Radhasoami ! Thy Dhám (Abode) is the most high and exalted.

(55)

Thy exalted position and power is a strange story as I have heard, O my beloved Radhasoami!

(56)

Thou art my beloved Radhasoami ! I am mad after Thy Nám (Name).

(57)

Thou hast subdued Kal and driven him away, O my beloved Radhasoami!

(58)

I sacrifice myself at Thy holy feet, O my beloved Radhasoami!

(59)

I am filled with immense joy when I sing Thy praises, O my beloved Radhasoami !

(60)

O my beloved Radhasoami! I feel exhilarated on seeing Thy glorious form.

(61)

O my beloved Radhasoami! I am a Chakor and Thou art like the moon.

(62)

I am madly in love with Thee, O my beloved Radhasoami!

(63)

Every moment I yearn for Thy Darshan, O my beloved Radhasoami !

(64)

I am lost in the rapturous bliss of Thy discourses, O my beloved Radhasoami!

(65)

O my beloved Radhasoami! Thou art like Swánti rain, I am an empty shell, humbly waiting to receive the rain drop.

(66)

Inscrutable are Thy ways, O my beloved Radhasoami!

(67)

O my beloved Radhasoami! Thou art the doer and dispenser of all.

(68)

As a thirst-maddened Papihá longs for Swánti rain, so do I for my beloved Radhasoami.

(69)

O my beloved Radhasoami! Thou art like a magnet and I am hard iron, being attracted towards Thee.

(70)

O my beloved Radhasoami! I am a Mrigni (female deer) and Thou art like the music of the pipe.

(71)

O my beloved Radhasoami! I am a fish and Thou art like water to me.

(72)

Neither Ram nor Krishna knew Thee, O my beloved Radhasoami!

(73)

Neither *Sita*[\[44\]](#) nor *Rukmin*[\[45\]](#) and *Pat-ráni*[\[46\]](#) heard about my beloved Radhasoami.

(74)

Christ, Moses, Mary and *Máni*[\[47\]](#) failed to find out my beloved Radhasoami.

(75)

Kulkar and Murá Devi Ráni (gods and goddesses of the Jains) could not get access to my beloved Radhasoami.

(76)

Nor could the divinely and godly Personages like *Kutub*[\[48\]](#) *Paigambar*[\[49\]](#), *Gaus*[\[50\]](#) and Rabban of Jews meet my beloved Radhasoami.

(77)

What could Hindus and Muslims know about my beloved Radhasoami ?

(78)

The earnest devotees like Dhruva and Prahlad could not know my beloved Radhasoami.

(79)

Neither there is earth nor sky in the abode of my beloved Radhasoami.

(80)

Neither there is air nor water or fire in the mansion of my beloved Radhasoami.

(81)

Neither there are the three Gunas nor the subtle Tattwas in the region of my beloved Radhasoami.

(82)

The abode of my beloved Radhasoami is beyond the regions of Atmá (soul) and Parmátmá (God).

(83)

Left far below are Sunn and Mahá-Sunn from the region of my beloved Radhasoami.

(84)

Bhanwargupha and Sat Lok are below. Higher is the Abode of my beloved Radhasoami.

(85)

My beloved Radhasoami is beyond Alakh and Agam Loks.

(86)

There is no trace of anything else in the region of my beloved Radhasoami.

(87)

Unfathomed and unfathomable is the glory of the sphere of my beloved Radhasoami.

(88)

The six Shástras (sacred books of the Hindus) and Adi Purán (scripture of Jains) know nothing of the region of my beloved Radhasoami.

(89)

Not only beyond the three Loks (worlds) but also beyond the fourth is the Abode of my beloved Radhasoami.

(90)

Pandits[51], *Bhekhs*[52] and *Shekhs*[53] Could not know my beloved Radhasoami.

(91)

I dedicate myself whole-heartedly at the Holy Feet of my beloved Radhasoami.

(92)

It is only when I have cast off all passions and desires that I met my most beloved and exalted Radhasoami.

(93)

Thus purified I ascend to Trikuti and find my beloved Radhasoami

(94)

I go on penetrating and reach the highest region where I meet my beloved Radhasoami.

(95)

I become happy and get absorbed in the highest bliss when I meet my beloved Radhasoami.

(96)

Barriers, wherever they exist, are removed because of my beloved Radhasoami.

(97)

The three Yugas (Sat Yuga, Tretá and Dwápar) have passed. My beloved Radhasoami has made His advent in this fourth Yuga (Kali Yuga).

(98)

He gives out His secrets and accepts me in His protection. Such is my beloved Radhasoami.

(99)

Like the refulgent sun, my beloved Radhasoami has dispelled all darkness and put an end to the night.

(100)

By the grace of my beloved Radhasoami, myriads of suns rise within me.

(101)

None knew or knows the glory and eminence of my beloved Radhasoami.

(102)

My beloved Radhasoami dwells within me. Every part of my body is animated with His love.
(103)

Forget I may my whole self, but I will never forget the Holy Feet of my beloved Radhasoami.
(104)

O my beloved Radhasoami! May I keep Thee enshrined in the innermost corner of my heart.
(105)

O my beloved Radhasoami, bless me so that I may never be separated from Thee and may I
ever enjoy Thy company.
(106)

O my beloved Radhasoami! Thou hast driven the malediction of Kali Yuga.
(107)

As the moon is to *Kumodini*[\[54\]](#), so is my beloved Radhasoami to me.
(108)

Radhasoami has graciously come to this world in human form as Guru (Sant Sat Guru). Praised
be my beloved Radhasoami!
(109)

SHABD 2

मैं प्यारी प्यारे राधास्वामी की ।
गुन गाऊँ उनका सार ॥ १ ॥

I am the darling of Radhasoami. I sing praises of Radhasoami.

(1)

I am the darling of my beloved Radhasoami. I look at His face and keep gazing at His eyes.

(2)

I am the darling of my beloved Radhasoami. I make His discourses my life and support.

(3)

I am the darling of my beloved Radhasoami. With great care I perform all His Séwás.

(4)

I am the darling of my beloved Radhasoami. I always remain in His august presence.

(5)

I am the darling of my beloved Radhasoami. Having a glimpse of His holy feet, I have become His humble servant.

(6)

I am the darling of my beloved Radhasoami. I have adopted His protection this time.

(7)

I am the darling of my beloved Radhasoami. He has showered unbounded grace on me.

(8)

I am the darling of my beloved Radhasoami. I have been rid of all worldly attachments.

(9)

I am the darling of my beloved Radhasoami. I have severed all family ties and worldly relations.

(10)

I am the darling of my beloved Radhasoami. I care not for the ignominy of the world.

(11)

I am the darling of my beloved Radhasoami. I follow His guidance.

(12)

I am the darling of my beloved Radhasoami. By His grace, all my passions and desires have been annihilated.

(13)

I am the darling of my beloved Radhasoami. He has cleansed me of all impurities.

(14)

I am the darling of my beloved Radhasoami. Jealousy and envy have been cast off from my heart.

(15)

I am the darling of my beloved Radhasoami. All conceit and egotism have fled away from my heart.

(16)

I am the darling of my beloved Radhasoami. Purification of my inner being has been effected.

(17)

I am the darling of my beloved Radhasoami. I have ascended higher, reverting back along the current coming from above.

(18)

I am the darling of my beloved Radhasoami. I have now left the confines of the nine orifices.

(19)

I am the darling of my beloved Radhasoami. I have got across to the other side.

(20)

I am the darling of my beloved Radhasoami. I have subdued the mind, and ascended to *Chidákásh*[\[55\]](#).

(21)

I am the darling of my beloved Radhasoami. I see the glory of the third Til, flashes of the dazzling flame and the blooming flowers of five colours. I enjoy this extraordinary spectacle.

(22-25)

I am the darling of my beloved Radhasoami. I now stroll Kanj (Sahas-dal-kanwal).

(26)

I am the darling of my beloved Radhasoami. I grace- fully pace higher up.

(27)

I am the darling of my beloved Radhasoami. I ascend up and open the gate to Banknál.

(28)

I am the darling of my beloved Radhasoami. I witness the glorious scenes and spectacles in Trikuti.

(29)

I am the darling of my beloved Radhasoami. I ascend to Sunn and come to Daswán Dwár.

(30)

I am the darling of my beloved Radhasoami. I play grand games in Maha-sunn.

(31)

I am the darling of my beloved Radhasoami. I hear a melodious tune in Bhanwarguphá.

(32)

I am the darling of my beloved Radhasoami. I open the doors and enter Amar Pad (immortal region)

(33)

I am the darling of my beloved Radhasoami. I hear the incessant reverberation of the Bin (harp).

(34)

I am the darling of my beloved Radhasoami. I have left Kal below and got the company of Dayal.

(35)

I am the darling of my beloved Radhasoami. I am intoxicated with the ecstasy of Shabd.

(36)

I am the darling of my beloved Radhasoami. By catching hold of the Shabd current I reach Alakh Lok.

(37)

I am the darling of my beloved Radhasoami. I secure the treasure of Agam Lok.

(38)

I am the darling of my beloved Radhasoami. I have got the glorious Darshan of Radhasoami.

(39)

I am the darling of my beloved Radhasoami. All sourness of my heart has disappeared.

(40)

I am the darling of my beloved Radhasoami. My boat has safely come ashore.

(41)

I am the darling of my beloved Radhasoami. I have been relieved of the heavy burden of sins of innumerable lives.

(42)

I am the darling of my beloved Radhasoami. I have subdued Maya and all her allurements.

(43)

I am the darling of my beloved Radhasoami. I have effaced the dark clouds of Karams and Bharams.

(44)

I am the darling of my beloved Radhasoami. I have now found my निज दिलदार Nij Dildár (true Beloved).

(45)

I am the darling of my beloved Radhasoami. I have become a garland round His neck.

(46)

I am the darling of my beloved Radhasoami. All my opponents have given up in despair.

(47)

I am the darling of my beloved Radhasoami. I have now taken a strong vow not to drift with worldly currents. I remain vigilant day and night.

(48-50)

I am the darling of my beloved Radhasoami. Darkness has disappeared, and light has dawned on me.

(51)

I am the darling of my beloved Radhasoami. I am thankful to Him again and again.

(52)

I am the darling of my beloved Radhasoami. I sacrifice my body and mind to Him.

(53)

I am the darling of my beloved Radhasoami. He has taken me across by the internal path (of Surat Shabd).

(54)

I am the darling of my beloved Radhasoami. He has adorned me in this manner.

(55)

I am the darling of my beloved Radhasoami. The Name RADHASOAMI is now my life and sustenance.

(56)

I am the darling of my beloved Radhasoami. I have repaired to my निज घरबार Nij Gharbár (Original Abode).

(57)

I am the darling of my beloved Radhasoami. I keep on gazing at His face.

(58)

I am the darling of my beloved Radhasoami. I now love His Sewá with heart and soul.

(59)

I am the darling of my beloved Radhasoami. I find abode in the निज बस्ती Nij Basti (the true habitation). I have left the wilderness (this desolate world).

(60)

I am the darling of my beloved Radhasoami. I hear Shabd attentively and play in Sunn.

(61)

I am the darling of my beloved Radhasoami. I now hear the melodious sounds of किंगरी Kingri and सारंगी Sarangi (the fiddle and the violin).

(62)

I am the darling of my beloved Radhasoami. I have annihilated all snares of Kal.

(63)

I am the darling of my beloved Radhasoami. My entanglement in the world has diminished.

(64)

I am the darling of my beloved Radhasoami. Giving up egotism, my Surat has now begun to soar high.

(65)

I am the darling of my beloved Radhasoami. I have killed लोभ Lobh (avarice) which is a notorious liar.

(66)

I am the darling of my beloved Radhasoami. मोह Moh (attachment to worldly objects) which does not see beyond the skin, has also run away.

(67)

I am the darling of my beloved Radhasoami. काम Kám (passion) has been put to utter shame.

(68)

I am the darling of my beloved Radhasoami. I have conquered the forces of Kal and Maya.

(69)

I am the darling of my beloved Radhasoami. I now see beautiful flower gardens within.

(70)

I am the darling of my beloved Radhasoami. I have cut asunder all snares and traps of Kal and Maya.

(71)

I am the darling of my beloved Radhasoami. I hear an impressive symphony within me.

(72)

I am the darling of my beloved Radhasoami. My Surat now feels highly exhilarated.

(73)

I am the darling of my beloved Radhasoami. I have attained the source, and given up the branches.

(74)

I am the darling of my beloved Radhasoami. I am now ready to ascend upwards.

(75)

I am the darling of my beloved Radhasoami. The lion (Kál) ran away on seeing the jackal (Jiva).

(76)

I am the darling of my beloved Radhasoami. I have now fastened the dagger of Shabd to my belt.

(77)

I am the darling of my beloved Radhasoami. Guru has equipped me with such a sword of Shabd.

(78)

I am the darling of my beloved Radhasoami. My brave Surat throws an open challenge and marches on.

(79)

I am the darling of my beloved Radhasoami. On hearing the war cry, the forces of en Karam take to their heels.

(80)

I am the darling of my beloved Radhasoami. WI Bharam (delusion) also flees, when Shabd begins to resound.

(81)

I am the darling of my beloved Radhasoami. Fear of Jama has disappeared from my mind.

(82)

I am the darling of my beloved Radhasoami. My Surat now reaches Gagan.

(83)

I am the darling of my beloved Radhasoami. My inner being is flooded with immensely bright moon light.

(84)

I am the darling of my beloved Radhasoami. My Surat ascends higher and higher up.

(85)

I am the darling of my beloved Radhasoami. I remove the massive barrier of Sunn.

(86)

I am the darling of my beloved Radhasoami. Shorn off the burden of covers, I am now in high spirits.

(87)

I am the darling of my beloved Radhasoami. I hear the Dhun (sound) of Rárankár within me.

(88)

I am the darling of my beloved Radhasoami. I fill my jars with अमी जल Ami-jal (nectar-like water), and thus become a celestial water-carrier.

(89)

I am the darling of my beloved Radhasoami. All worldly bondages and ties have been cut asunder.

(90)

I am the darling of my beloved Radhasoami. I enjoy a season of eternal spring.

(91)

I am the darling of my beloved Radhasoami. There is now no fear of autumn visiting me.

(92)

I am the darling of my beloved Radhasoami. Guru has graciously taken me in His lap.

(93)

I am the darling of my beloved Radhasoami. He has enabled me to hear the धुन Dhun (sound) of ओंकार Omkár.

(94)

I am the darling of my beloved Radhasoami. I perform various kinds सेवा Sewá (services).

(95)

I am the darling of my beloved Radhasoami. He has relieved me from the drudgeries of the world.

(96)

I am the darling of my beloved Radhasoami. I have now been equipped with the weapon of love and devotion.

(97)

I am the darling of my beloved Radhasoami. All rubbish which lay stored within me has been removed.

(98)

I am the darling of my beloved Radhasoami. My Surat now proceeds along the current of Shabd.

(99)

I am the darling of my beloved Radhasoami. I have sacrificed my body and mind to Him.

(100)

I am the darling of my beloved Radhasoami. I ascend भँवरगुफा Bhanwarguphá and hear the melodious music of the Bin (harp) of सत्तलोक Sat Lok.

(101)

I am the darling of my beloved Radhasoami. I cross the regions of Alakh and Agam.

(102)

I am the darling of my beloved Radhasoami. Radhasoami has taken me ashore.

(103)

I am the darling of my beloved Radhasoami. I now wholly dedicate myself to Him.

(104)

I am the darling of my beloved Radhasoami. I have secured the bliss of Nám which is now my sustenance.

(105)

I am the darling of my beloved Radhasoamí. I have now discarded all formal rites and rituals.

(106)

I am the darling of my beloved Radhasoami. All worldly objects and pleasures have become morbid for me. I now no longer care for them.

(107-108)

I am the darling of my beloved Radhasoami. On hearing the resonance of Shabd, my mind has become steady.

(109)

I am the darling of my beloved Radhasoami. I have attained unbounded bliss. I have adopted मौन 'Maun' (observance of keeping silence), and do not utter a word.

(110-111)

I am the darling of my beloved Radhasoami. I have today attained the Essence of essences.

(112)

I am the darling of my beloved Radhasoami, who is the Creator of all.

(113)

I am the darling of my beloved Radhasoami. I always remember Him.

(114)

I am the darling of my beloved Radhasoami, around whom Hansas, in rows, sit in a spirit of adoration.

(115)

I am the darling of my beloved Radhasoami. I have now attained unbounded bliss.

(116)

I am the darling of my beloved Radhasoami. I have today severed all connections with others.

(117)

I am the darling of my beloved Radhasoami. I love my Guru intensely.

(118)

I am the darling of my beloved Radhasoami. I have met Radhasoami, who is the greatest benefactor.

(119)

I am the darling of my beloved Radhasoami. I have today adopted and accepted His gracious protection and care.

(120)

I am the darling of my beloved Radhasoami. I have cast off all burdens.

(121)

I am the darling of my beloved Radhasoami. Leaving three regions below, I have attained the fourth.

(122)

I am the darling of my beloved Radhasoami. He has made me give up all useless dealings.

(123)

I am the darling of my beloved Radhasoami. I have completely subdued my mind.

(124)

I am the darling of my beloved Radhasoami. I have entered the दरबार Darbár (court) of Merciful Radhasoami.

(125)

SHABD 3

राधास्वामी नाम सुनाया राधास्वामी ।
राधास्वामी रूप दिखाया राधास्वामी ॥ १ ॥

Radhasoami has revealed the Name RADHASOAMI. Radhasoami has showed the form of Radhasoami.

(1)

[When the Supreme Father Radhasoami Dayal incarnated Himself as Sant Sat Guru, He disclosed that His name is RADHASOAMI. To those who followed Him and practised His Abhyas, He showed the form of the Supreme Father Radhasoami Dayal.]

Radhasoami has imparted the knowledge of Radhasoami Dham. Radhasoami has introduced the game of Radhasoami.

(2)

Radhasoami has united us with Radhasoami. Radhasoami has promulgated the religion of Radhasoami.

(3)

Radhasoami has enabled us to serve Radhasoami. Radhasoami has given us the secrets of Radhasoami.

(4)

Radhasoami has caused the overflow of the **मौज** Mauj of Radhasoami. Radhasoami has described the attributes of Radhasoami.

(5)

Radhasoami's praises I sing by uttering RADHASOAMI RADHASOAMI. I proclaim the greatness of Radhasoami by singing RADHASOAMI RADHASOAMI.

(6)

Radhasoami has composed the STTCA Arti song of Radhasoami. Radhasoami has lighted the flame of RADHASOAMI Nam.

(7)

Radhasoami has revealed the secrets of Radhasoami. Radhasoami has given out a clue to Radhasoami.

(8)

Radhasoami is Surat, and Radhasoami is Shabd. Radhasoami has made audible the sound of RADHASOAMI.

(9)

Radhasoami has made us associate with Radhasoami. Radhasoami has dyed us in the colour (love) of Radhasoami.

(10)

Radhasoami has enabled us to understand Radhasoami. Through Radhasoami we have come to know Radhasoami.

(11)

Radhasoami is the sun, as well as a ray of the sun. Radhasoami is the ocean, as well as a drop of the ocean.

(12)

Radhasoami is the moon, as well as the phases of the moon. Radhasoami is the **गगन** Gagan (firmament), as well as the **गिरा** Girá (Shabd, sound) resounding there.

(13)

Radhasoami is the earth and Radhasoami is water. Radhasoami is fire and Radhasoami is air.

(14)

Radhasoami is three (i.e., three Gunas) and Radhasoami is four (i.e., four Antah-karans). Radhasoami is one (i.e., Sat Purush Radhasoami). Radhasoami is two (i.e., Radhasoami is Brahm and Maya).

(15)

Radhasoami is seven (two eyes, two ears, two nostrils and one mouth), Radhasoami is twenty (ten senses and their ten deities). Radhasoami is one thousand (Sahas-dal-Kanwal of one thousand petals). Radhasoami is ten (Daswán Dwár)

(16)

Radhasoami is in the eyes and Radhasoami is at the third Til. Radhasoami is in Sahas-dal-kanwal and Radhasoami is in Sunn (pertaining to Sahas-dal-kanwal).

(17)

Radhasoami is Omkár and Radhasoami is Rárankár. Radhasoami is Sohang and Radhasoami is Satt Purush.

(18)

Radhasoami is Alakh Purush, and Radhasoami is Agam Purush. Radhasoami is Param Purush Radhasoami.

(19)

Radhasoami speaks about the glory of Radhasoami. Radhasoami sings the praises of Radhasoami.

(20)

Radhasoami shows the true essence of Radhasoami. Radhasoami enables us to engender love for Radhasoami.

(21)

Radhasoami enables us to worship the Feet of Radhasoami. Radhasoami removes the barriers and opens the door to Radhasoami.

(22)

Radhasoami reveals the Shabd of Radhasoami. Radhasoami shows us the region of Radhasoami.

(23)

Radhasoami makes Radhasoami manifest Himself. Radhasoami beholds the refulgence of Radhasoami.

(24)

Radhasoami alone can recognise Radhasoami. Radhasoami opens the secrets of Radhasoami.

(25)

Radhasoami is Purush (the presiding deity) and Radhasoami is also the region (abode). I recite the Name RADHASOAMI. I contemplate the form of Radhasoami.

(26)

Radhasoami is the song. Radhasoami is the sound. Radhasoami has made us sing the song of Radhasoami.

(27)

Radhasoami has established the supremacy of Radhasoami. Radhasoami has enabled us to develop love for Radhasoami.

(28)

Radhasoami has churned milk, and made butter. Radhasoami is also the churning stick. Radhasoami is the beginning as well as the end.

(29)

Radhasoami is also the middle or intermediate. Radhasoami pervades and permeates all.

Radhasoami is जुक्ति Jugti and जतन Jatan (Surat Shabd Yoga).

(30)

Radhasoami is रतन Ratan (jewel). Radhasoami is लाल Lai (ruby). Radhasoami is दयाल Dayal (merciful). Radhasoami is कृपाल Kripal (compassionate).

(31)

Radhasoami has made us obey the orders of Radhasoami. Radhasoami has awakened in us, love for Radhasoami.

(32)

Radhasoami is the husband. Radhasoami is the father. Radhasoami is the Guru. Radhasoami is the Sant.

(33)

Radhasoami is अजर Ajar (undecaying). Radhasoami is अमर Amar (undying). Radhasoami is Pár-Brahm. Radhasoami is Brahm.

(34)

Radhasoami has awakened us. Let us meet Radhasoami. Radhasoami, by His grace, has enabled us to gain access to the region of Radhasoami.

(35)

Radhasoami has taught us the Bhakti (devotion) of Radhasoami. Radhasoami has enhanced love in us for Radhasoami.

(36)

Radhasoami has granted love in our hearts for Radhasoami. Let us utter Radhasoami again and again.

(37)

Radhasoami has enabled us to understand Radhasoami. The eminence of Radhasoami is too exalted to be estimated.

(38)

All **नियम** Niyams (modes and methods) are included in devotion to Radhasoami. Radhasoami is religion. All religious activities are covered by the practices taught by Radhasoami.

(39)

Radhasoami is food and Radhasoami is partaker. Union with Radhasoami can be attained by following the spiritual practices promulgated by Radhasoami.

(40)

Radhasoami is night and Radhasoami is day. Radhasoami is to be remembered every hour, every moment.

(41)

Radhasoami is sunshine, Radhasoami is shade. Radhasoami is the sun, Radhasoami is the moon.

(42)

Radhasoami is the object of recitation of repetition. Radhasoami is the object of meditation and contemplation. Radhasoami is the light of the eyes. Radhasoami is the heart.

(43)

Radhasoami is within, Radhasoami is without. Radhasoami is unmanifest, Radhasoami is manifest.

(44)

Radhasoami is in the firmament above. Radhasoami is on the ground. Radhasoami pervades all. Radhasoami permeates all.

(45)

Radhasoami is the gift, Radhasoami is the giver. Radhasoami is the cause and Radhasoami is the doer of all.

(46)

Radhasoami is the boat and Radhasoami is the boatman. Radhasoami is the Creation, Radhasoami is the Creator.

(47)

Radhasoami is the sight, Radhasoami is the object of sight. Radhasoami is the fast and Radhasoami is the pilgrimage.

(48)

Radhasoami is the Veda, Radhasoami is the holy scripture. Sing Radhasoami, and let others sing Radhasoami.

(49)

Radhasoami is supreme, above all. Radhasoami is infinite. Worship Radhasoami, and let others worship Radhasoami.

(50)

Radhasoami is without any support. Radhasoami is the support of all. Radhasoami is अगम Agam (inaccessible). Radhasoami is अगाध Agadh (unfathomable).

(51)

Radhasoami is supreme, Radhasoami is infinitely supreme. Radhasoami is the lotus. Radhasoami is then in Bhonrá (the humble black-bee).

(52)

Radhasoami is there, Radhasoami is here. Radhasoami is uncreated, Radhasoami is pristine beauty.

(53)

Radhasoami is the source, Radhasoami is the branch. I sing Radhasoami. Let us all sing Radhasoami.

(54)

SHABD 4

राधास्वामी आय प्रकट हुए जब से ।
राधास्वामी नाम सुनावें तब से ॥ १ ॥

Ever since the advent of Radhasoami into this world, He has been preaching the Holy Word RADHASOAMI.

(1)

I repeat the Holy Name RADHASOAMI whole-heartedly. I am blessed with the Darshan of Radhasoami in human form.

(2)

I behold Radhasoami with my eyes. I hear Radhasoami with my ears.

(3)

I keep on uttering Radhasoami with all my heart. I keep on hearing Radhasoami with my soul.

(4)

I adopt RADHASOAMI Nám with my life and breath. I accept RADHASOAMI Nam with all my senses.

(5)

I use my feet to walk to Radhasoami and my hand to serve Radhasoami.

(6)

With all my body, I keep company of Radhasoami, I sit near Radhasoami with awe and reverence.

(7)

I have adopted the इष्ट Isht of Radhasoami. I keep singing Radhasoami with enthusiasm.

(8)

I utter Radhasoami Name with every breath. My remembrance of Radhasoami is increasing every moment.

(9)

I do not forget Radhasoami from the heart of my hearts. I cannot separate myself from Radhasoami even for a moment.

(10)

I behold the Form of Radhasoami with both my eyes. Love of Radhasoami has taken deeper root in my heart.

(11)

Radhasoami spoke to me one day. I have dedicated myself to Him from that day.

(12)

Radhasoami saves us from W Jam (the angel of death). How and to whom should I speak of the eminence and glory of Radhasoami?

(13)

Radhasoami has saved me from all illusions and wanderings. Radhasoami has relieved me from observance of rites and rituals

(14)

Radhasoami has made me abide in His Holy Feet. Radhasoami has made His advent from the inaccessible region.

(15)

Radhasoami has converted me into a Hansa from a human being. Radhasoami has showered blessings on me from His निज घर Nij Ghar (Original Abode).

(16)

Radhasoami has disclosed the inner secrets right from the highest region. Radhasoami has rid me of all egotism.

(17)

Radhasoami has extricated me from the world, and made me His own. Radhasoami has saved me from the snares of the world.

(18)

Radhasoami has steered me across this ocean of life. I have developed intense love for my Guru, the Supreme Being Radhasoami.

(19)

I am a Chakor to Radhasoami, the moon. I am a lotus to Radhasoami, the sun.

(20)

[Chakor is a bird possessing very conspicuous eyes, fabled to subsist upon moon beams, Lotus is always eager for the sun. It expands its petals when the day breaks and closes them when the sun sets.]

I am a Kokil to Radhasoami, the mango. I am a Bhonrá to Radhasoami, the lotus.

(21)

[Kokil is an Indian cuckoo, frequently alluded to in Hindi poetry. Its musical cry inspires tender emotions in the head of lovers. It is enamoured of mango.]

[Bhonra (black-bee) is so enamoured of lotus, that it turns round and round over it, shodening its circle all the time, till, at last, towards evening, it sits on the lotus, and when the sun sets, the flower closes its petals, and the Bhonra remains imprisoned within the petals the whole night.]

I am the sun, Radhasoami is the sky. I am a snake, Radhasoami is the gem on my head.

(22)

[Cedain snakes are said to be endowed with a glittering gem on their heads. To enjoy the refulgence of the gem on its head, the snake takes it out and places it in a secluded place. It moves about merrily, all the time gazing at the gem. If, by any device, the gem is removed, the snake collapses instantly, in restless trepidation. The gem is the life of the snake. Similarly, Radhasoami Dayal is my life and support. I cannot live even for a moment without Him.]

I am a child, Radhasoami is my mother. I am a son, Radhasoami is my father.

(23)

I am an afflicted person. Radhasoami is my sole consolation. I am a Chakvi, Radhasoami is the refulgent sun.

(24)

[Chakvi, the female bird is separated from its mate, Chakva, the male bird, at sun set each evening. They meet again the next morning at sun rise. So, the Chakvi passes the whole night in yearning for sun-light.]

I am afflicted with the pangs of separation from Radhasoami. I am enamoured of the gracefulness of Radhasoami.

(25)

Radhasoami has enabled me to perceive Shabd by means of the practices taught by Him. I have attained Radhasoami Nám by devout devotion.

(26)

I am the lover. Radhasoami is the Beloved. I am fish, Radhasoami is the current of water.

(27)

I am an egg, Radhasoami is the tortoise. I am just a wave, Radhasoami is the ocean.

(28)

[Usually, eggs are hatched by the mother sitting over them. But, in the case of a tortoise, the process is quite different. The mother tortoise lays eggs on the ground and goes back to water. She does not come out to hatch them. She, however, keeps an eye on them. Her attention does the work of hatching. Similarly, although, being engrossed in the world I am far away, yet, the most merciful Radhasoami is taking proper care of me.]

I am an empty गगरी Gagri (pitcher), Radhasoami is water. I am a bow. Radhasoami is the arrow.

(29)

[An empty pitcher is an ill omen. But when filled with water, it is considered a good omen. I am useless and insignificant. When I joined Radhasoami's fold, I attained my true embellishment.]

I am a forest, Radhasoami is the lion, the king of the forest. I am a mere body, Radhasoami is the soul, imparting life to the body.

(30)

I am a tree, Radhasoami is the fruit on it. I am a branch, Radhasoami is the flower blooming on it.

(31)

I am a दीपक Deepak (an earthen bowl containing oil and wick), Radhasoami is the flame. I am a sea, Radhasoami is its source.

(32)

I am the earth, Radhasoami is the rain falling on it. I am a warrior, RADHASOAMI Name is my sword.

(33)

I am a body, Radhasoami is its eyes. I am a tongue, Radhasoami is speech.

(34)

I am heavy iron, Radhasoami is a light boat. I am a beggar, and Radhasoami is a wealthy सेठ Seth.

(35)

I am a सीपी Sipi (an empty shell), Radhasoami is the Swánti rain. I am enthralled by the gracefulness of Radhasoami.

(36)

[Rain, falling into a shell, when the moon is in the fifteenth lunar mansion, turns into a pearl.]

I have won the battle (against Kal and Maya) with the line of action taught by Radhasoami. I am fully satisfied with Radhasoami.

(37)

I am a food article and, Radhasoami is salt, making it tasteful. I am a seed bud, Radhasoami is air, vital to its germination.

(38)

I am a star, Radhasoami is the firmament. I am a Kumodini, Radhasoami is like the moon.

(39)

By the grace of Radhasoami, I began to rise up from the घट Ghat (Pind). I cling fast to the Holy Feet of Radhasoami.

(40)

Radhasoami has rid me of hypocrisy. Radhasoami has enabled me to cross the third Til.

(41)

Radhasoami helped me ascend to Banknál quickly. I enter औघट Aughat (internal path to higher regions) and secure the gateway to Radhasoami Dhám.

(42)

[The human body excluding the limbs, has been likened to two Ghats or jars, meeting at the neck. The torso, portion below the neck, is called घट Ghat, and the caput, portion above the neck, is औघट Aughat, a jar or vessel put upside down. It is called निज घट Nij Ghat, the real vessel, as spiritual centres are located therein.]

Radhasoami enables me to open the door to Trikuti. At Mánsarovar lake, Radhasoami transformed me into a Hansa.

(43)

I ascend to Mahá-sunn with the help of Radhasoami. Radhasoami has cleansed me of all evil propensities.

(44)

Radhasoami unites me with Sohang Purush. I reach Sat Lok in the company of Radhasoami.

(45)

By His h Mauj (grace), Radhasoami shows me Alakh Lok. By His sheer चौज Chauj (mercy), Radhasoami shows me Agam Lok.

(46)

My Surat sees the graceful form of Radhasoami. I am now in love with the human form of Radhasoami, viz., the Sant Sat Guru.

(47)

I merge myself in the Holy Feet of Radhasoami. I attain salvation by adopting the protection of Radhasoami.

(48)

I enter Radhasoami Dhám majestically. Radhasoami has embellished me.

(49)

Radhasoami has embraced me lovingly. I have come to know the secrets of Radhasoami in the Satsang of Sant Sat Guru.

(50)

I have got across because of my love for, and attachment with, Radhasoami. Radhasoami has now washed away all my evil propensities.

(51)

With whom shall I compare Radhasoami? He has liberated me from all forms of life.

(52)

I have found Radhasoami with great hardship. I have met Radhasoami after great efforts.

(53)

I drink nectar of the Dhun of Radhasoami and quietly become one with Him.

(54)

SHABD 5

राधास्वामी लिया अपनाय सखी री ।
शोभा अद्भुत आज लखी री ॥ १ ॥

O my dear companion ! Radhasoami has graciously made me His own. By His grace, today I witness His majestic grandeur.

(1)

I hear the most sublime discourses of Radhasoami. I recite the most adorable Name RADHASOAMI.

(2)

I behold the inaccessibly exalted Radhasoami Anami (Nameless Being). How can words describe the high status of Radhasoami ?

(3)

I touch the Holy Feet of Radhasoami. I enshrine Radhasoami within the core of my heart.

(4)

In the company of Radhasoami, I cut asunder the snares of the world. By my association with Radhasoami I curb Kal.

(5)

Radhasoami has extricated me from this world. Radhasoami has made me a Hans (swan) from an ugly Kág (crow).

(6)

Radhasoami has imparted a unique message. The moment I utter the Holy Word RADHASOAMI, ail my doubts and misgivings are dispelled.

(7)

Radhasoami has taken me in His lap. Radhasoami will also redeem you.

(8)

Repeat the Holy Word RADHASOAMI all the time. Recite RADHASOAMI all the twenty four hours.

(9)

Radhasoami dwells in my heart every moment. To whom may I speak about the grace and mercy of Radhasoami ?

(10)

None can, by himself, associate with Radhasoami. No one can imbibe the colour of Radhasoami.

(11)

With whomsoever is Radhasoami pleased, Radhasoami blesses him with His company.

(12)

How can one proceed internally without the grace and mercy of Radhasoami Dayal and comprehend the Radhasoami Faith ?

(13)

Radhasoami speaks about the fourth Lok (Sat Lok) Radhasoami discloses Alakh Lok.

(14)

Radhasoami makes the inaccessible accessible. You will now attain Radhasoami Dhám.

(15)

You have this time met Radhasoami by your sheer good luck. Hold fast to Him right now, otherwise, when will you do so ?

(16)

Enhance your love for Radhasoami every moment. Behold the splendour of Radhasoami every day.

(17)

Radhasoami has assumed human form in this world. Radhasoami drives away Kal, the cheat.

(18)

Forsake not the protection of Radhasoami. Worship always the Feet of Radhasoami.

(19)

Utterance of the Holy Word RADHASOAMI wipes out all sins. Radhasoami has churned all the centres represented in the human body.

(20)

Believe that the रूप Rup (Form) of Radhasoami is शब्द Shabd. Listen to Radhasoami Shabd with your Surat.

(21)

In the company of Radhasoami, subdue your mind. Radhasoami beheads Maya, the serpent.

(22)

Never again will you come across a Guru like Radhasoami. Radhasoami does not forsake him whom He has taken in His सरन Saran (shelter).

(23)

Who can describe the grandeur and greatness of Radhasoami ? Even the Vedas (books of knowledge) and Shesh (the thousand tongued serpent) have not been able to do so.

(24)

Radhasoami, who has been so far unknown, has now manifested Himself in human form.
Radhasoami has now imparted all His secrets and mysteries to me.

(25)

Radhasoami shows me a flower garden within. Radhasoami opens all doors, and removes all barriers.

(26)

Radhasoami enables me to subdue the mind by a subtle device. Radhasoami enables me to ascend to Gagan in no time.

(27)

In the company of Radhasoami I get to the region of Sunn. Turning away from the world, I have adopted the colour of Radhasoami.

(28)

Radhasoami today fills the pitcher of my Surat. Radhasoami shows me a wondrous city.

(29)

I am mad in love with Radhasoami. I have seen all the grandeur and refulgence of Radhasoami.

(30)

My good fortune has awakened. I have come in contact with Radhasoami. By associating with Radhasoami, I have become immortal, immune from the cycle of births and deaths.

(31)

By adopting the Saran of Radhasoami, my love has grown intense. Radhasoami has enabled me to listen to the unique Kingri (fiddle).

(32)

Radhasoami has made me His own. Radhasoami has saved me from the entanglements of the world.

(33)

Radhasoami has enabled me to realize that this world is unreal like a dream. I no longer toil and moil for worldly prosperity.

(34)

Always utter the Name RADHASOAMI. Keep your eyes steadfastly fixed on Radhasoami, for His Darshan.

(35)

Do not divulge to anybody the secrets, given out by Radhasoami. Without Radhasoami, you will get lost in the world.

(36)

Radhasoami has given me the ornament of Shabd. Radhasoami is the moon which will not be eclipsed.

(37)

In the company of Radhasoami, you will not suffer pain, you will always be happy and gay.

(38)

Radhasoami has bestowed supreme bliss on me. Radhasoami has helped me cross the ocean of life.

(39)

Radhasoami has freed me from rituals and observances. I lick the Holy Feet of Radhasoami.

(40)

I perform Arti of Radhasoami every day. I always cherish instructions of Radhasoami at heart.

(41)

I keep my love for Radhasoami alive and fresh. I always recite Radhasoami Nám.

(42)

I follow the behest of Radhasoami. Now I meet Radhasoami in Dhyán.

(43)

Ever since I received the प्रसाद Prashad (holy food) of Radhasoami, I have been cleansed of all impurities.

(44)

Tell me, O dear ! How can I sing the praises of Radhasoami ? Radhasoami has shown me the alley in the sky (the path leading to higher regions).

(45)

Radhasoami has stirred me to gird up my loins. Radhasoami has made me cling to the Dhun of Radhasoami.

(46)

Radhasoami has accomplished my task in every way. Radhasoami has given me a unique equipment.

(47)

The Abode of Radhasoami is very high. I have repaired to that Region and got Darshan of Radhasoami there.

(48)

The glory and grandeur of Radhasoami is unique. My eyes remain fixed on Radhasoami's lovely Form.

(49)

Radhasoami effects redemption of Jivas. Radhasoami has incarnated Himself here as Sant Sat Guru.

(50)

Radhasoami Mat (Faith) is a unique religion. Radhasoami has now revealed the most sublime mysteries and secrets.

(51)

Radhasoami does not count upon Brahm Gyán (knowledge of Brahm) as a thing of any value. Radhasoami attaches no importance to Yoga and Dhyan (practices of olden times by which the knowledge of Brahm was attainable).

(52)

Radhasoami does not prescribe the worship of Rám[56], Krishan[57], Brahma[58], Vishnu[59], Shiva[60], Ganesh[61], Gaur[62] and Shesh[63].

(53-54)

Radhasoami does not approve of कर्म Karm and धर्म Dharm (acts and duties as prescribed by old scriptures). Radhasoami considers जप Japa[64] and तप Tapa[65] illusory.

(55)

Radhasoami does not attach any spiritual value to pilgrimages or fasts. Radhasoami does not attach importance to Shastras and Smritis.

(56)

Radhasoami attaches no sanctity to the sun or the moon. Radhasoami does not believe in the sanctity of the Gangá[66] Or the Yamuna[67].

(57)

Radhasoami saves Jivas from adherence to traditions and observances. Radhasoami does not admit of any type of superstitious beliefs.

(58)

Radhasoami does not approve of idol worship. Radhasoami denounces the worship of the पित्र Pitras (ancestors).

(59)

Radhasoami enjoins upon you to perform Guru Bhakti (devotion to Guru). Radhasoami prescribes Bhajan of Nád (sound practice).

(60)

Radhasoami exhorts you to attend Satsang. Radhasoami attaches importance to the Guru of the time.

(61)

Radhasoami makes no distinction of caste and creed. Radhasoami treats a Hindu and a Mohammedan alike.

(62)

Radhasoami does not approve of caste system. Radhasoami says all this is false.

(63)

Radhasoami has promulgated the mode of Bhakti. Radhasoami lays emphasis on sincere devotion to Guru.

(64)

Radhasoami does away with the Vedas and other revealed books. Radhasoami lays stress on the words of Guru.

(65)

Radhasoami shows the Supreme Father Himself in the person of Murshid or Guru. Radhasoami teaches the worship of Guru.

(66)

Radhasoami does away with Rozá[68] and Namáz[69] Radhasoami discards Masjid[70] and Baang[71]4.

(67)

Radhasoami does not approve of pilgrimage to Kábá[72]. Radhasoami does not prescribe the Quran[73] and Wazifá[74]. (68) Radhasoami enables a devotee to hold his mind steady. Radhasoami enables him to control his passions. (69) Radhasoami elevates Surat (spirit entity) to heavenly regions. Radhasoami shows us the Arsh (Chaitanya Akásh, spiritualized sky) within ourselves. (70) Radhasoami raises Rooh (spirit entity) to higher regions. Radhasoami enables us to meet Khudá within us.

(71)

Radhasoami assigns a high status to फकीर Faqir (Sant). Radhasoami says that prophets cannot attain that position.

(72)

Radhasoami shows us the seven heavens or regions. Radhasoami gives out the details of the stages through which a Faqir (Sant) passes.

(73)

Radhasoami prescribes the practice of Surat Shabd Yoga. Radhasoami enables Rooh (spirit) to hear Shabd (sound coming from heavenly spheres above).

(74)

Radhasoami churns Surat and Shabd. Radhasoami speaks of Surat and Shabd.

(75)

Radhasoami speaks of अनहद शब्द Anhad Shabd. Radhasoami enables a devotee to catch hold of the eternal sound.

(76)

Radhasoami has come from Prime and Original Abode. Radhasoami reaches the Highest Abode.

(77)

Know that the very starting point of Radhasoami Faith is the final goal of all other religions.

(78)

What Radhasoami calls the first stage on the journey homeward, is the सिद्धान्त पद Siddhant Pad (goal) of all other religions.

(79)

Radhasoami Faith is the highest and most exalted. I have now come to realize this about Radhasoami Religion.

(80)

Radhasoami describes the seven stages or regions. Radhasoami gives out the details of each stage.

(81)

The status of Radhasoami is the highest and the most exalted in every respect. My Surat is tenaciously attached to the Holy, Feet of Radhasoami.

(82)

Radhasoami abides in *Hairat*^[75] Dhám. Radhasoami gives out unique Nám.

(83)

Radhasoami is magnet, I am iron. The moment I saw the Rup (Form) of Radhasoami I was attracted to and became enamored of Him.

(84)

Radhasoami is the Bhringi. I am an insect. Radhasoami has relieved me of all pain and suffering.

(85)

[When an insect is caught by a Bhringi (a large black- bee), the latter stings it. The insect, giving up all struggle, becomes passive though not dead. The Bhringi then makes the insect hear its humming sound. The result is that the insect is converted into a Bhringi in course of time.]

Radhasoami reaches the highest and farthest region. Radhasoami has Himself given out the secrets of His own region.

(86)

Radhasoami is lotus, I am a भौरा Bhonrá (black-bee), mad after Him, Darshan of Radhasoami has made me bloom.

(87)

Do what Radhasoami ordains. Place your head at the Holy Feet of Radhasoami.

(88)

There is none who can be compared with Radhasoami. By adopting the Saran of Radhasoami, Jivas secure redemption.

(89)

I live on by gazing at the Form of Radhasoami. I drink the nectar of the Holy Name RADHASOAMI.

(90)

In the company of Radhasoami, I explore heavenly regions within me. In the company of Radhasoami I get a glimpse of His Mauj.

(91)

In the company of Radhasoami, I now concentrate my spirit at the third Til. In the company of Radhasoami, I hear the reverberations of Shabd.

(92)

In the company of Radhasoami, I pierce through the third Til, and proceed further. In the company of Radhasoami, I penetrate heavenly regions and meet Him.

(93)

In the company of Radhasoami, I see Jyoti (of Sahas-dal-kanwal). In the company of Radhasoami, I learn the secrets of Sunn (below Sahas-dal-kanwal).

(94)

In the company of Radhasoami, I enter Banknál. In the company of Radhasoami, I ascend to Gagan (Trikuti) and feel elated.

(95)

In the company of Radhasoami, I attain Daswán Dwár (the tenth door). In the company of Radhasoami, I ascend to Mahá-sunn.

(96)

In the company of Radhasoami, I dwell in Bhanwarguphá. In the company of Radhasoami, I become attached to Sat Nám.

(97)

In the company of Radhasoami, I perceive Alakh. In the company of Radhasoami, I speak of Agam.

(98)

I am imbued with the colour (love) of Radhasoami. I find abode in Radhasoami Dhám.

(99)

I do what Radhasoami ordains. I hold fast to Radhasoami.

(100)

I dearly observe the graceful activities of Radhasoami. I have gained admittance into Radhasoami's mansion.

(101)

The splendour and grandeur of Radhasoami is unique. I remain standing humbly in the august presence of Radhasoami.

(102)

Radhasoami is seated majestically on the throne. Radhasoami burns away hardest of sins and evils.

(103)

Radhasoami is now granting pardon to Jivas. Radhasoami has now become my beloved spouse.

(104)

Radhasoami has become exceedingly compassionate and merciful. By Radhasoami's grace Jama and Kal have been annihilated.

(105)

Radhasoami has now made me अमर (Amar (immortal)). Radhasoami has granted me abode in His eternal region.

(106)

I sing in gratefulness the praises of Radhasoami all the time. Radhasoami is my father, Radhasoami is my mother.

(107)

Radhasoami has detached me from all. Radhasoami has shattered my reliance and dependence on the world and its objects.

(108)

BACHAN 4

THE GLORY AND IMPORTANCE OF DARSHAN OF PARAM PURUSH PURAN DHANI RADHASOAMI AND THE

EXALTED STATE OF LOVE AND
BLISS WHICH HIS DARSHAN BRINGS IN.

SHABD 1

देओ री सखी मोहिं उमंग बधाई ।
अब मेरे आनन्द उर न समाई ॥ १ ॥

O Sakhi (friend)! Congratulate me heartily. My heart is now overflowing with joy.

(1)

Again and again I gaze at Radhasoami and feel exhilarated. The elegance and beauty of His countenance is not possible for me to describe.

(2)

I have prepared a Tháli (platter) for performing Arti. Saturated with love, I am singing His praises.

(3)

My attachment to the Holy Feet of Guru has grown intense. I am filled with great joy.

(4)

I fail to describe how pleasant this auspicious occasion is! The Surat *Hansani*^[76] has been completely enamoured.

(5)

The Shabd Guru has enabled me to hear the Dhun (sound) of Gagan (Trikuti). The current of Ami (Amrit, nectar) is coming from the highest region.

(6)

My brother! How am I to describe this merrymaking? Every part and pore of my body is drenched in bliss.

(7)

However, I have given some idea in writing, which the disciples of my Guru alone will appreciate.

(8)

Radhasoami announces that His sway prevails in all the four Loks (regions).

(9)

The Bin (harp) of Satnám is resounding and the mighty Kal falls into a state of swoon.

(10)

Alakh and Agam shower grace and mercy on me. Radhasoami has graciously granted me His Darshan.

(11)

SHABD 2

आज बधावा राधास्वामी गाऊँ ।
चरन कैवल गुरु प्रेम बढ़ाऊँ ॥ १ ॥

Today I sing the praises of Radhasoami in profound thankfulness. I enhance my love for the Lotus Feet of Guru.

(1)

I am now filled with immense happiness. I have fixed the Rúp (Form) of Radhasoami in my heart.

(2)

I am today favoured with a unique fortune. The Darshan of Radhasoami has nursed my mind.

(3)

The perfect Sat Guru has embraced me. Radhasoami has showed me a unique spectacle.

(4)

Anhad Shabd resounds within me. The glory of Radhasoami has dawned upon me.

(5)

My most profound and sublime luck has awakened. My mind now feels elated on uttering RADHASOAMI Nám.

(6)

The massive doors to चैतन्य आकाश Chaitanya Akásh (चिदाकाश Chidákásh) have opened for me. I have got Darshan of Radhasoami.

(7)

How should I describe His majestic grandeur? I gaze at Radhasoami with my eyes wide open.

(8)

I am sustained by Darshan all the time. I sing praises of Radhasoami every moment.

(9)

Singing His praises, my mind is highly exhilarated. I now fondly cherish the hope of attaining the Holy Feet of Radhasoami.

(10)

I am as happy in the company of Radhasoami as a fish is in water. I cannot leave His refuge.

(11)

I always play with Radhasoami. He has removed all delusions and illusions.

(12)

Purified, I stick fast to the Holy Feet of Radhasoami, who is inaccessible and unapproachable.

(13)

Festivity and rejoicing are going on all round. I merrily sing songs of thanksgiving before Radhasoami.

(14)

This is a unique song of thanksgiving, I have sung before Radhasoami. By withdrawing within from without I have won the pleasure of my Lord, Radhasoami.

(15)

SHABD 3

आज मेरे धूम भई है भारी ।
कहूँ क्या राधास्वामी रूप निहारी ॥ १ ॥

Today I am in a state of supreme exhilaration. How should I describe the रूप Rúp (Form) of Radhasoami I have seen?

(1)

The सुखमन Sukhman (middle) current has begun to function. I perform Arti of Radhasoami.

(2)

My Surat is drenched in the colour of love. In the company of Nirat (the faculty of discernment), I now recite the Name RADHASOAMI.

(3)

I go to Sunn and imbibe the Shabd resounding there. I place my forehead at the Holy Feet of Radhasoami.

(4)

What a rare Arti (prayer) am I singing ! The reverberations of Radhasoami Nám have now become dear to me.

(5)

How can one know of the most exalted status of Radhasoami? Inscrutable are His ways!

(6)

Freeing myself from the bondages of body and mind, I ascend to the eternal terrace of the most marvellous mansion of the Supreme Father Radhasoami Dayal, where lies His throne.

(7)

I wait upon Him day and night. Radhasoami has given अमीरस Ami-ras (nectar) for my sustenance.

(8)

My most exalted fortune has now awakened. I have been enabled to see the majestic splendour of Radhasoami.

(9)

Who is lucky enough to get inner light? Radhasoami has bestowed a great boon upon me.

(10)

Shabds of heavenly regions are constantly resounding within me. Radhasoami has made me His own.

(11)

I discard the Shabd coming from **इड़ा** Irá (left side) and search for the Shabd coming from **पिंगला** Pinglá (right side). I ascend **शिखर** Shikhar (top) and hear the reverberation of Radhasoami Nám.

(12)

I come to the region of Sohang (Bhanwarguphá) and hear the Bansi (flute). I get a clue to the unique status of Radhasoami.

(13)

The Holy word RADHASOAMI is such an effective dagger that Kal is vanquished and Karams are destroyed.

(14)

The Surat-Panihári reaches Satt Sar (the lake of Sat, Truth, Spirituality). Radhasoami fills my Gagrí (pitcher) to the full.

(15)

[Panihari or Paniharin is a poetic expression for spirit entity. It suggests a village woman, usually newly married or a virgin carrying a pitcher or pitchers of water on her head at the crack of dawn. To keep balance, she walks with slow regular steps in a perfect rhythmic gait, looking extraordinarily beautiful and charming, while stepping on zigzag footpaths in green fields studded with pearls of dew amidst the twilight of the rising sun. The sight of a Paniharin feasts poetic eyes and is considered very auspicious. Paniharin stands for a true and perfect natural beauty. The spirit entity on reaching spiritual regions, begins to attain its true Rup (form), uncontaminated with mind and matter.]

[For Gagrí, pitcher, see couplet 29, Shabd 4, Bachan 3, supra].

My Surat becomes a Hansani, beloved of the Hansas (denizens of Sat Lok). She drinks nectar of Radhasoami Nám.

(16)

I fail to describe the greatness of Radhasoami. I have performed Arti of Radhasoami.

(17)

SHABD 4

जुगनियाँ चढ़ी गगन के पार ।
सुनी राधास्वामी धूम अपार ॥ १ ॥

The seeker-Surat ascended beyond Gagan (Trikuti) and heard the constant resonance of RADHASOAMI Nám.

(1)

The loving Surat, on reaching Daswán Dwar, experienced happiness. Radhasoami vanquished Maya, the cheat.

(2)

The keen-nosed Surat observed the मलयागिरि Malyá-giri, the mountain abounding in sandal trees, and inhaled sweet fragrance emanating from there. She obtained RADHASOAMI Nám, the essence of all.

(3)

The wise Surat saw the current of Shabd. Radhasoami sang the *Malláři* [77] Rág.

(4)

My Surat has become Bairágin, i.e., indifferent and disinclined to worldly desires and passions. She has made the Holy Feet of Radhasoami her support and sustenance.

(5)

The beloved Surat went on, following the Holy Name. She majestically attained the nuptial bed prepared by Radhasoami.

(6)

By Mauj, she arrived at the Abode of my Lord, Radhasoami. She offered her entire self to Him.

(7)

There I witnessed His true glory and grandeur. She adored the Holy Feet of Radhasoami again and again.

(8)

She went on, peeped through the window, and got Darshan of the beatific form of Radhasoami.

(9)

She reversed the direction of the current flowing from eyes. She touched the Feet of Radhasoami. She gave up Ahankár (egotism).

(10)

Radhasoami has cast such a benign look on her that all the evils of her mind have departed.

(11)

She has now no worldly desire left in her. Radhasoami has removed all doubts and misgivings from her mind.

(12)

Radhasoami has struck with such a sharp-edged sword and has used such a strategem that the mind has been killed.

(13)

Radhasoami has carefully shot an arrow at the hind (Maya), she ran away from the field, vanquished.

(14)

What a wondrous spectacle I behold! Radhasoami showed me a garden of flowers.

(15)

Here, there and everywhere, flowers of Shabd have blossomed. I am now enamoured of Radhasoami.

(16)

In His region, Shabd is resounding incessantly. Radhasoami has adorned my Surat.

(17)

SHABD 5

राधास्वामी का दरस मैं आज करूंगी ।
पल पल छिन छिन पार रहूंगी ॥ १ ॥

Today I will have Darshan of Radhasoami. All the time I will keep myself on the other side (beyond the region of Pind).

(1)

I will keep away from the snares of the world. I will knock down Kal and Karam and kick them away.

(2)

I will elevate my Surat, and station it in higher regions, where I will take stroll.

(3)

I will hear an endless melody there, and enjoy the bliss of Shabd.

(4)

Thus getting strength, I will catch hold of the Feet of Guru with a firm resolve. I will play in Sukhmaná (the middle current).

(5)

I will easily enter into Banknál (the crooked tunnel). I will then go to Tirikuti and hear the sound of Om.

(6)

I will go to Bhanwarguphá beyond Sunn and Mahá- sunn. I will stay in Sat Lok.

(7)

I will daily hear Shabds of Alakh and Agam. I will touch the Holy Feet of Radhasoami.

(8)

SHABD 6

देखत रही री दरस गुरु पूरे ।
चाखत रही री प्रेम रस मूरे ॥ १ ॥

I am gazing at the countenance of the perfect Guru and enjoying the bliss of love.

(1)

The majestic grandeur of Sat Guru is indescribable. The Anhad Shabd is resounding within.

(2)

The drop (spirit entity) leaves Pind, the unreal world, and ascends higher, and reaches the ocean of the refulgence of Sat (Truth).

(3)

When I hear thunder in Gagan (Trikuti), my yearning is awakened, and coward mind becomes brave and courageous.

(4)

I have enshrined the Lotus Feet of Guru in my heart. Tamo-guna is being crushed and getting pulverised every moment.

(5)

Sat Guru has cast His glance of mercy upon me. The wheel of Kal is now broken.

(6)

My Surat merges into समुन्द सोत Samund Sot (region of Sunn). I see beautiful nymphs in the Mánsarovar lake.

(7)

I elevate my Surat and get to Sat Nám (Sat Lok), and then I attain the Holy Feet of Radhasoami.

(8)

SHABD 7

गुरु के दरस पर मैं बलिहारी ।
गुरु के चरन मेरे प्राण अधारी ॥ १ ॥

I sacrifice myself at the Darshan of Guru. The Holy Feet of Guru are my life and breath.

(1)

His Bachans (discourses) are the embellishment of my heart. The countenance of Guru I keep on remembering day and night.

(2)

O my darling! Associate with Guru every moment. Behold Him with your eyes and merge in Him.

(3)

Fix your Surat in Guru's Dhám. Ascend to Neel Shikhar and look at Shyám (Kál).

(4)

You will see the white resplendent sun and hear Anhad Shabd.

(5)

You will hear the melodious Murli and Bin (flute and harp), you will receive unique bliss and happiness.

(6)

Rare Sants have disclosed these secrets. You also go to and accept the Saran (refuge) of a Sant.

(7)

A fish becomes one with water, and a Chakor (bird) fixes its gaze constantly at the moon.

(8)

Should you love Sat Guru the same way, by engendering faith in Him, your inner self will be illuminated.

(9)

But what can you do without the requisite Bhag (fitness)? This requisite fitness, too, will be gained by the grace of Guru.

(10)

Radhasoami has indicated the true method of awakening the Bhag (fitness). Cultivate love for His Holy Feet.

(11)

SHABD 8

गुरु का दरस तू देख री ।
तिल आसन डार ॥ १ ॥

Take your seat at the third Til and have Guru's Darshan there.

(1)

Always hear Guru's Shabd. By attaching yourself to Him, you will be able to annihilate all desires.

(2)

The Swarúp (Form, Countenance) of Guru is highly pleasing and supremely refulgent like the sun. On seeing the sun, lotus expands its petals. And on seeing the lotus with petals expanded, the Bhonrá (blackbee) becomes enamoured of it. You should love your Guru just as Bhonrá (black-bee) loves the lotus and the lotus loves the sun.

(3-4)

The hearts of those who have not been fortunate enough to receive Gyán (knowledge) from Guru, remain shrouded in darkness.

(5)

They have not met a perfect Sat Guru. They remain wandering in the snares of the world.

(6)

Luckily I have met the Sat Guru. I sacrifice myself at Him.

(7)

I gaze at the Swarúp (Form) of Guru the way a Chakor gazes at the moon.

(8)

Sat Guru is Shabd-swarúp, that is, Shabd incarnate. His abode is in higher regions.

(9)

You are also Surat-swarúp, that is, your real form is also Surat, (not body or mind), follow Guru.

(10)

Guru's Rúp (Form) is in the eyes. Open your eyes.

(11)

Guru's Shabd is in the inner ears. Listen to the Shabd (sound) coming from Gagan.

(12)

Radhasoami is revealing the secrets of the real path.

(13)

Those who are fortunate enough to follow it shall cross the ocean of existence.

(14)

BACHAN 5

SECRETS OF THE PATH. THE GLORY

OF SAT LOK. THE MAJESTIC GRANDEUR
OF THE TRUE FORM AND TRUE ABODE
OF PARAM PURUSH PURAN DHANI
RADHASOAMI

SHABD 1

आरत गावे सेवक तेरा ।
संशय भ्रम ने चित्त को घेरा ॥ १ ॥

This Sewak (servant) of Thy Holy Feet sings Arti (prayer). Doubts and delusions have confused his mind.

(1)

O Soami! Now shower such grace that my doubts are removed, root and branch.

(2)

Thus cleansed, may I apply myself to Shabd and rest in Daswán Dwár (Sunn).

(3)

Beyond is the vast expanse of Mahá-sunn. If it be Thy Mauj, I proceed thither.

(4)

Ahead is the window to Bhanwarguphá, where the Dhun of Sohang is resounding day and night.

(5)

Reaching there, I partake of the bliss of that region, and elevate my Surat further.

(6)

Next is the region of Sat Nám and Sat Shabd, termed the fourth Pad (Region) by Sants.

(7)

The beauty and elegance of Hansas (denizens) cannot be adequately described. Each has a lustre of sixteen suns and moons.

(8)

How am I to describe the wondrous Form of the Deity of the region? Each hair has the resplendence of ten million suns and moons.

(9)

Gracefully designed and decorated are the Dweepes (islands) in each of which lives a Hans.

(10)

Huge reservoirs of Ami (Amrit, nectar) are overflowing there. The Darshan (vision) of Sat Purush is the sustenance of the Hansas.

(11)

Every day new spectacles are witnessed there. How should I describe the glory of that region!

(12)

Beyond is Alakh Lok. Giving up subtle I-ness, my Surat goes there.

(13)

How can the brilliance of Alakh Purush be described? Thousand million suns and moons look dull in comparison.

(14)

Each Surat has a lustre of ten million suns. Such is the form of Surats there.

(15)

My Surat gracefully steps forward and reaches Agam Lok. I observe the grandeur of that region.

(16)

Unique is the majesty of Agam Purush. The resplendence exceeds a hundred thousand million suns.

(17)

Beyond it, is Anámi Purush who is Akah (indescribable) and Apár (infinite).

(18)

Save Sants, no one has access there. Sants call निज घर Nij Ghar (the True and Original abode).

(19)

O Soami! You have given out the most sublime secret.

(20)

Now, also be pleased to indicate how I can reach there. Do awaken deep longing and yearning in my heart.

(21)

Soami has pointed out the method of Surat Shabd Yoga, and cautioned that it is not possible to reach there without Dayá (grace and mercy).

(22)

Have no doubt about the efficacy of Surat Shabd Yoga. Merge your Surat in Shabd slowly and gradually.

(23)

Soami has repeatedly enjoined upon all to practise Surat Shabd Yoga regularly.

(24)

The Arti (hymn of prayer) is now over. Sant Mat has been fully explained.

(25)

SHABD 2

आज आरती इक कहूँ भारी ।
सुमिरन राधास्वामी करूँ अधारी ॥ १ ॥

Today, I am performing a grand Arti, my support is Sumiran (repetition) of RADHASOAMI.

(1)

The pupil of the eye is the Tháii (platter) for Arti, and Jyoti the lamp. Overflowing with love, I come before Soami.

(2)

I am having Darshan of Radhasoami with my eyes. I enshrine His Rúp (Form) in my heart.

(3)

I was Chakvi and Sat Guru was the Chakva. When the night (of ignorance) fell, I was separated from Him.

(4)

[See note to couplet 24, Shabd 4, Bachan 3 above.]

I was plunged into darkness. I remained restless on this end. My Sat Guru, my Lord, is on the other end. How could I join Him? I did not find the way.

(5-6)

Separated from my Beloved I was writhing in agony every moment. How am I to unite with my Lord?

(7)

Extremely restless and impatient, I called out Soami. He took me in His care.

(8)

By His grace, the night was soon over, the day broke and the sun rose within me.

(9)

I was lying void below the region of the eyes, namely, Pind. Guru revealed to me the book telling of the other side, namely, Brahmand and Dayal Desh.

(10)

I removed the barrier and met the Guru, who enabled me to embark on the internal path of Parmarth.

(11)

My Surat went in and mingled with Shabd like iron filings attracted to and joined with a magnet.

(12)

Concentrating my Surat, I peeped through the door and penetrated the eye of the needle.

(13)

How can I describe the spectacle I witnessed on penetrating within? It concerned the region unapproachable.

(14)

The omniscient Sat Guru knows it. Or, one to whom the Sat Guru reveals these secrets, will know it.

(15)

I penetrated beyond the third Til and heard the Dhun (sounds) of the bell and the conch.

(16)

I saw the sun and the moon on either side. I also saw Sukhman in the middle, and sky and stars.

(17)

I penetrated further, and reached Banknál (the crooked tunnel) where Kal has spread his extensive net.

(18)

Proceeding onward, I arrived at Trikuti. I beheld the red sky and heard the Dhun of Omkar.

(19)

Then, I went to Sunn, Daswán Dwár, and bathed in Mánsarovar with Hansas.

(20)

That region is Sait (white), full of bright moon light.

(21)

I ascended to Shikhar (top) and got across Mahásunn.

(22)

I opened the niche of Bhanwarguphá, and heard the sound of Sohang and Murli (flute).

(23)

Beyond the square, I entered Sat Lok. I got Darshan of Sat Purush and heard the Bin (harp).

(24)

Each hair of Sat Purush has the brilliance of ten million suns and moons.

(25)

With the permission of Sat Purush, I went quickly to Alakh Lok.

(26)

Thousand million suns and moons look pale before the refulgence of this region.

(27)

With the permission of Alakh Purush I proceeded further and met Agam Purush.

(28)

The resplendence of each hair of Agam Purush exceeds the light of a hundred thousand million suns and moons. What more can be said of the infinitely vast region of Agam Lok?

(29)

I went further. Both Surat and Nirat merged in the निज पद Nij Pad.

(30)

[That faculty of spirit which is ever ready to be absorbed in the bliss and joy of any centre or region is called "Surat". While "Nirat" is that which awakens the desire to leave that bliss and joy, and yearns for that of the higher centre or the region. At each and every centre, Surat and Nirat faculties go on ascending themselves, till the spirit of the devotee finally reaches Radhasoami Dham, the Nij Pad and the Highest Region. There, Surat and Nirat become one.]

That Nij Pad is Radhasoami Dhám. Again and again I utter Radhasoami.

(31)

How should I describe the grandeur of that Dhám (Region)? Each cordon of the palace is ornamented with hundred million suns and moons.

(32)

Palaces are bedecked with billions and billions of jewels. I cannot adequately express the magnificence of that Dhám.

(33)

I saw billions and trillions of suns and moons round the throne.

(34)

The Swarup (Form) of Supreme Father Radhasoami is indescribable, unsurpassed and unrivalled.

(35)

What illustration should I give about the glory and majesty of Radhasoami? Digits have all been exhausted.

(36)

I have dwelt on this most excellent Arti. I can say no more. I am now the foremost.

(37)

SHABD 3

नगरिया झांक रही मैं न्यारी ।
गुरु ने मोहिं दीन्ही अचरज तारी ॥ १ ॥

I look at a wonderful city. Guru has equipped me with a master key.

(1)

I have heard Anhad Shabd and seen the most wondrous form.

(2)

What is to be said of the great favour Guru has done to me! I have become the darling of Radhasoami.

(3)

I have left the alien region, and have found abode in the mansion of Radhasoami.

(4)

O my brother! How can I dwell upon the glory of Guru who gave out these secrets to me.

(5)

I have now devoutly taken Saran of Radhasoami. Insignificant that I am, how can I describe His all round exalted position?

(6)

I am fortunate that Shabd appeals to me. I have enjoyed the bliss of Nám and am engaged in working out my salvation.

(7)

On coming in contact with the Sukhman (middle current), my Surat was purified. It went on proceeding further and ascended to नभ Nabha (sky).

(8)

I withdrew the spirit current from the two eyes and saw Jyoti. My Surat entered Sahas-dal-Kanwal.

(9)

I left Shyám (black spots or pupils of the eyes) and beheld the Sait[78] Rup[79]. I passed through Banknál and came to Trikuti.

(10)

I heard the melodious sounds of Ong and thunder, and saw the red morning sun.

(11)

I reached Sunn and bathed in the Mánsarovar lake. I heard the melodious sounds of Rárang and Kingri (fiddle).

(12)

I became a Hans and went ahead. On passing through Mahá-sunn, my Surat was highly embellished.

(13)

I heard the sound coming from Bhanwarguphá, and soon reached there. The sweet notes of the Bansri (flute) and the sound of Sohang are resounding all round.

(14)

From there I rushed up and reached Sach Khand. I beheld the marvellous Rup (Form) of Sat Purush.

(15)

My Surat was highly enraptured on hearing the Bin (harp). The great kindness shown to me, cannot be described.

(16)

Guru showed me Aiakh Lok. I lifted the curtain and entered Agam Lok.

(17)

From there was visible the Dhám of Radhasoami. I went higher up and got merged in His Holy Feet.

(18)

I prepared a wonderful Arti. Gracefully decorated is the mansion of my beloved Lord.

(19)

I took my seat there and got Darshan of Radhasoami in full splendour. I am filled with love and ecstasy.

(20)

All my companions congratulate me jointly. Today my life has become truly fruitful.

(21)

Both Brahm and Maya are put to shame. Kal is crestfallen and Karam has withered.

(22)

Yoga practices and Gyán Márg (the religion of Vedant) are miserably exhausted. None got even an iota of the sublime secrets described above.

(23)

Sant Mat, which teaches Surat Shabd Yoga is the only true religion or path.

(24)

The Vedas cannot attain the glory and supremacy of Sants. Radhasoami has now disclosed the real position.

(25)

S H A B D 4

गुरु मता अनोखा दरसा ।
मन सुरत शब्द जाय परसा ॥ १ ॥

Unique is the path shown by the Guru. My mind and Surat have come in contact with Shabd.

(1)

I have seen great scenes and spectacles within. My Surat has become a celestial water carrier.

(2)

I have drunk Amrit (nectar) to my heart's content. My body and mind have become Thim Shital (cool, happy and contented).

(3)

Thieves (the five evils, viz., Kám, Krodh, Lobh, Moh and Ahankár) have given up robbery. Their dwellings have been burnt.

(4)

Sáhus (faculties of piety, patience and forgiveness, contentment, discrimination, humility and submissiveness) which command respect, have awakened within me, and are vigilant and watchful. My love for Shabd has increased.

(5)

I feel pleasure in singing the praises of Shabd. Following the Dhun (sound), I elevate my Surat to higher regions.

(6)

A dazzling flame has burst out and lotuses have blossomed forth within me.

(7)

I have opened the window to celestial regions. I now hear the sound coming from Sukhmaná or the middle current.

(8)

I went up to Banknál (crooked tunnel), opened the door and reached. Trikuti. My Surat became NE Amol (priceless).

(9)

Like a Tamolí, my Surat now sorts out the Shabd coming from the middle or the right side, and discards those coming from the left.

(10)

[A Tamoli is he whose business it is to sell Pan (betel leaves). He keeps on sorting out the fresh bands from the rotten ones.]

What should I sing of the glory of the Guru Pad (Trikuti)! Every moment I am enhancing my enthusiasm.

(11)

सुर Sur (gods), नर Nar (human beings) and मुनि Muni (sages) could not fathom the status of my Guru. This is an indescribably wonderful story.

(12)

I went to Sunn and merged in the Shabd. I heard the wonderful Kingri (fiddle).

(13)

I then reached Mahá-sunn. By the Dayá (grace) of Guru, I witnessed a wonderful spectacle there.

(14)

I proceeded to Bhanwarguphá and united my Surat with Sohang Purush.

(15)

Entering Sat Lok, I realized that Sat Guru Pad alone is true. What should I say about its status, glory and eminence?

(16)

There are rows and rows of suns and moons. I beheld all these and went onwards.

(17)

I got Darshan of Alakh and Agam, and then I met Radhasoami, my goal.

(18)

This is the Param pad (the highest and most exalted stage). None had spoken of IT.

(19)

Neither the Vedas nor other religious books had described IT. Nor Yogis and Gyánis reached IT.

(20)

I have been a recipient of this priceless boon. Even among Sants, it has been the privilege of only some rare Sants to hint about IT.

(21)

My beloved Radhasoami is Param Dayal (Supremely Merciful). He has made me enriched.

(22)

I perform His Arti and offer both my body and mind at His Feet.

(23)

This is my prayer that I may ever remain in the fold of this most sublime Faith.

(24)

I am fortunate that I am devoted to the Holy Feet of Radhasoami.

(25)

When I learnt to recite and utter RADHASOAMI Nám, all pleasures of the world began to appear tasteless and insipid.

(26)

Guru has reversed the downward flow of my mind. He has directed my Surat upwards, and put it on the straight path to Param Pad.

(27)

My task has been fully completed. I have become the dust of the Holy Feet of Radhasoami.

(28)

SHABD 5

सुखं समूह अंतर घट छाया ।
आरत सामां आन सजाया ॥ १ ॥

It is all happiness within me. I have made preparations for the Arti ceremony.

(1)

Immense joy and bliss have filled my heart. My attention is riveted to the Holy Feet of the Guru.

(2)

I got Darshan of Guru, and sang His glory. His peerless countenance has settled in my eyes.

(3)

The sun of love has arisen within me and has dispelled the darkness of illusions and delusions.

(4)

My good fortune has awakened that I have contacted Anhad Shabd, and have bathed in the current of Sukhman and have thus performed pilgrimage internally.

(5)

I have turned the pupils of my eyes towards Sahas-dal-kanwal. Giving up the company of mind, I rushed upward with Surat.

(6)

I fail to describe the great happiness I experienced on beholding Jyoti and Niranjana.

(7)

I heard the sounds of the bell and the conch and saw suns, moons and stars.

(8)

I opened the door to Banknál and ascended to Trikuti and there came in contact with Guru's Shabd.

(9)

Trikuti is the region of the sun. It is the origin and' source of the Vedas. The name of its deity has the quantity of half a short syllable, i.e., its deity is OM or Omkár Purush.

(10)

On ascending to Sunn Shikhar, I heard the sound of Rárang. Kál and Máyá both were subdued.

(11)

Here, I beheld the fully-shining white moon, and drank Ami (Amrit, nectar) from Mánсарovar lake.

(12)

I developed friendship with Hansas, and heard the incessant sounds of the Kingri and the Sárangi (fiddle and violin).

(13)

I perceived hidden sounds in Mahá-sunn. Mahá Kál became helpless.

(14)

I enjoyed showers of Amrit (nectar) in Bhanwarguphá, and heard sounds of Sohang and Bansri (flute).

(15)

My Surat ascended and addressed Sat Purush. I took my seat in Sach-Khand.

(16)

Sat Purush kindly equipped me with a **दुरबीन** Durbeen (telescope) and enabled me to see the grandeur of Alakh Lok.

(17)

Agam Purush then rained Ami and revealed the secrets of Radhasoami.

(18)

This is the Bhakt Dham (the region and goal of devotees). I performed Arti of Radhasoami and pleased Him.

(19)

I was the recipient of an infinitely great boon. I am rid of pain and suffering. I got absorbed in the bliss of Shabd more and more intensely.

(20)

Karams of innumerable births were eradicated. Kal's debt was nicely paid off.

(21)

I bowed my head at the Feet of Radhasoami. I enshrined the form of Radhasoami in my heart.

(22)

Giving up evil propensities, I brought my mind round. I held fast to Nám (Name, Word), and discarded Kám (passion and desires).

(23)

I have firmly imbibed Sil (piety) and Chhimá (patience and forgiveness). I made my mind soar high like a bird.

(24)

Guru, the Bhringi (large black-bee), has awakened this Keet (insect). I am now firmly attached to the Feet of Radhasoami.

(25)

BACHAN 6

ARTI (HYMN OF PRAISE AND SALUTATION)
AT THE HOLY FEET
OF
PARAM PURUSH PURAN DHANI
RADHASOAMI

I now sing Ártí of Sat Guru. I recite Arti full-throated.

(1)

Arat Bani (a chain of Ártís) is given below. Various kinds of Ártís have been composed.

(2)

Satsangis should attentively listen to what Radhasoami says in these Shabds (hymns).

(3)

SHABD 1

हे राधा तुम गति अति भारी ।
हे स्वामी तुम धाम अपारी ।
राधास्वामी दोउ मोहिं गोद बिठारी ॥ १ ॥

O Radha! Your status is most sublime. O Soami! Your Dhám (Abode) is Apár (infinite).
Radhasoami has taken me in His lap.

(1)

I catch hold of the feet of Radha. I take the Saran of Soami. I have become the darling of
Radhasoami.

(2)

Radha takes pity on me internally. Soami redeems me openly. Radhasoami has brought about
my reformation.

(3)

I utter Radha every moment. I fix my gaze at Soami. Radhasoami has graciously made me His
own.

(4)

How should I proclaim the attributes of Radha? The glory and eminence of Soami are
indescribably infinite. Radhasoami has now graciously embellished me.

(5)

The effect of Darshan of Radha is profoundly deep. I am enamoured of Soami on hearing His
discourses. Radhasoami has now redeemed me.

(6)

By the support of Radha, my mind is subdued. By the strength of Soami, I ascend to higher
regions. Radhasoami has showered immense kindness on me.

(7)

I perform Arti of Radha with all decorum. I perform Arti of Soami in a dignified manner. I have
resolved to perform Arti of Radhasoami.

(8)

I adore the feet of Radha. I wash the feet of Soami. The feet of Radhasoami are now my prop and support.

(9)

Radha casts Her glance of compassion on me. Soami showers unique grace upon me. Radhasoami has done me favour.

(10)

I put garland round Radha's neck. I apply Shital Tilak to Soami's forehead. I have today performed Radhasoami's Poojá (worship).

(11)

[Tilak means a mark or marks made with eye-earth, sandal wood or unguents, upon the forehead and between the eyebrows. Shital means cool. Sandal wood paste, when applied to skin, has a soothing effect, Tilak with sandal wood paste is called Shital Tilak.]

I bring victuals before Radha and place the Thai (platter) before Soami. Radhasoami has graciously accepted my offering of Bhog (food).

(12)

Radha puts on अमर चीर Amar Chir, Soami puts on अजर वस्त्र Ajar Vastra. The glory of Radhasoami is indescribable and incomprehensible.

(13)

[Dress for women is called चीर "Chir" while that for gents is called वस्त्र "Vastra". Amar = undying. Ajar = undecaying.]

Arti of Radha is in full swing. Soami is now very much pleased. I fall prostrate at the feet of Radhasoami.

(14)

Radha grants me Prashád of Dayá. Soami does me special favour. I have sacrificed myself at Radhasoami.

(15)

I first perform the Arti of Radha, and then of Soami. I have completed Arti of Radhasoami.

(16)

Radha graciously allows me admittance into Her Dhám (abode). Soami takes me under the protection of His feet. Radhasoami has redeemed me and accomplished my task fully.

(17)

SHABD 2

राधास्वामी मेरे सिंध गंभीर ।
कोई थाह न पावत बीर ॥ १ ॥

My Radhasoami is a profound ocean of serenity, which none can fathom.

(1)

It abounds in jewels and invaluable rubies of Shabd.

(2)

My Surat frolics there like a fish. The dark Kál has been subdued.

(3)

The current of love is gushing within me. Those who associate with me can partake of the bliss.

(4)

Turning the pupils of the eyes and withdrawing the spirit current from there, my Surat proceeds and sees the dazzling flame.

(5)

I open the gate of Sahas-dal-kanwal and penetrate inside. When I cross Banknál (the crooked tunnel), Avidyá (ignorance, Maya) is paralysed. (6) I remove the Chakra (wheel, snare) of Maya and easily get Darshan of Brahm.

(7)

I hear the incessant resonance and awaken Shabd within.

(8)

I now sacrifice my body and mind on Guru. I shall never get tired of singing His praises.

(9)

How am I to recount the glory of Guru Pad (Trikuti)? I dedicate myself to Guru every day.

(10)

I keep Guru's form or image enshrined in my heart. I open the inner gate of the mind.

(11)

Guru takes me in His company and shows me the Rúp of Sat Purush.

(12)

Guru shows me gardens of lotuses and lets me frolic in the company of Hansas.

(13)

I cannot describe the bliss I am experiencing. My Surat is drenched in the bliss of Darshan of Sat Purush.

(14)

Amrit is raining continuously and its currents are rising and flowing every moment.

(15)

The mind has drowned. Surat has awakened. Darkness of ignorance has been dispelled.

(16)

Some noble and loving devotees behold these spectacles and frolic in the company of the Beloved.

(17)

On hearing the voice of Guru, I laugh in ecstasy. I have secured abode in the Holy Feet of Radhasoami.

(18)

Every moment my love is enhanced. The image of Guru looks wonderful.

(19)

I am so absorbed in bliss that I lose my consciousness of sight and breath and have become oblivious of my body and mind.

(20)

The countenance of Guru is very pleasing to me. I am enamoured of Him as a Chakor is of the moon.

(21)

Radhasoami has granted me a state of ecstasy. Becoming the dust of His Holy Feet, I have ascended high.

(22)

SHABD 3

आज दिवस सखि मंगल खानी ।
मैं राधास्वामी संग आरत ठानी ॥ १ ॥

O Sakhi (friend)! This day is very auspicious. I have resolved to perform the Arti of Radhasoami.

(1)

I make a platter of my body and mind, and a lamp of Virah (yearning). I prepare a flower garland of Surat, Nirat and Dhun for the Arti ceremony.

(2)

I rise to Gagan (Trikuti) and Shikhar (Sunn), and behold wondrous scenes. In the company of Hansas, I see Mahá-sunn.

(3)

I now cling fast to the Holy Feet of Radhasoami and sing His Arti. He is the beloved of my soul.

(4)

Every moment I behold the graceful form of Radhasoami. I offer my body and mind to Him. His Name dispels pain and suffering.

(5)

Again and again, I behold the beauty and charm of my Beloved. I sacrifice my body and mind at Him. He casts away all troubles and miseries.

(6)

How can I express the pangs of separation from the Beloved? None can understand the paroxysm I am afflicted with.

(7)

Burning in the fire of Virah (yearning), I apply the flame to the world and set it on fire.

(8)

Except Radhasoami who is there to support me? All the four Loks are of no avail to me.

(9)

I am the body and Thou, the breath. There is no hope of life without Thee.

(10)

Thou art the cloud, I am a peacock. On seeing Thee, I shout in delight.

(11)

I am a Bulbul, Thou art a garden of roses. I am a Qumri, Thou art a tall and graceful tree.

(12)

[Bulbul=(In Persia and Arabia) the Nightingale; a certain melodious bird resembling the Nightingale; (in India) the fork-tailed shrike. Qumri-A turtle-dove, a ring-dove.]

Thou art the moon and I am the night. Light and lustre I get from Thee.

(13)

When waves rise from the ocean of love, all Bharams (prejudices and adherence to meaningless traditions) are washed away.

(14)

The habitation of Kám (passion) and Krodh (anger) is demolished. Worldly hopes and ambitions depart from my body.

(15)

Lobh and Moh (avarice and attachment) are all cast at the Holy Feet of [Bachan away. Desires for pleasures are eradicated from my heart.

(16)

Great Vivek (true discrimination) now reigns within me. All the tenants (parts) of the body have become happy.

(17)

I am a Dási (servant, worshipper) of the Holy Feet of Sat Guru. He has fulfilled all my aspirations.

(18)

What should I say of His eminence and glory! I have now come to know Anhad Shabd.

(19)

My Surat ascends to Brahmand and leaves behind this hollow Pind (body).

(20)

I secure a seat in Gagan-Mandal (Trikuti), and proceed to the mansion of Sunn.

(21)

I come to know of the secrets of Dasam Dwár. I remove all thorns of Karams.

(22)

Getting rid of Karams, I journey on to Nij Ghar निज घर (original Home). I drive away Maya, the cheat.

(23)

I witness the wonders of Mahá-sunn. How should I describe that ancient region?

(24)

Lion and serpent are on guard there like sentinels. No one can cross that region without the help of Sat Guru.

(25)

Further inside, there is dense darkness. It is only illumined by the presence of Shabd Guru.

(26)

Beyond Jhanjhri (latticed screen), I see a Jharokhá (open door or arch), about which Sants have spoken.

(27)

On the right is the way to अचिंत द्वीप Achint Dweep, on the left is सहज दीप Sahaj Dweep.

(28)

Proceeding in between the two, my Surat ascends to Bhanwarguphá, the presiding deity of which is Sohang Purush.

(29)

I meet Sohang Purush and then perceive the Dhun of Sat Nám.

(30)

I hear the Dhun of Alakh Purush. I speed on to Agam Purush.

(31)

I take my seat in Agam Lok. This is the real Treasure House.

(32)

There is one more stage, and that is the absolute and final Anámi beyond all description.

(33)

My Arti (prayer) is now over. O Soami! Have mercy upon me. Thou art my prop and strength.

(34)

SHABD 4

आज साज कर आरत लाई ।
प्रेम नगर बिच फिरी है दुहाई ॥ १ ॥

I have today made preparations for Arti. Announcement has been made in the city of Prem (Love).

(1)

Pain and agony have vanished altogether. I have met my Radhasoami I was separated from.

(2)

My heart is the platter and my Surat, the wick. I light the flame of Shabd every day.

(3)

I perform the Arti standing before the Lord. My love and enthusiasm increase every moment.

(4)

It is being proclaimed by the beat of drums in the domain of my body that the thieves have fled helter-skelter and their oppression has been diminished.

(5)

Serenity and forbearance have now assumed charge. Passion and anger have been vanquished.

(6)

The Lord has now shown great mercy. I also offer myself at His Feet.

(7)

I now place myself under the protection of Radhasoami. O Omniscient! Keep me with Thee forever.

(8)

None else have I save Thee. I worship Thee all day and night.

(9)

None else do I know except Thee. I adore Thee at heart every moment.

(10)

I am a fish, Thou art like an ocean. I am filled with ecstasy in Thy company.

(11)

I am a Papihá (bird). Thou art like a cloud of Swánti rain. I am a recipient of happiness. Troubles and miseries have vanished.

(12)

Thou art the moon. I am an humble water lily absorbed in Thy remembrance all day and night.

(13)

I am on the earth, Thou shinest in the heavens above. How can I meet Thee?

(14)

I wish I may ascend and rush to Thee, with my Surat and Nirat. I shall so attach myself to Thee that I may never be separated.

(15)

I am faithful and devoted to the Holy Feet of my Guru Radhasoami. O my Lord! Do save me now from the treacherous Kal.

(16)

Because of my confidence in Thee, I have become free from care. I have no doubts or misgivings in my mind now.

(17)

O Soami! Thou hast infused courage in me. I have knocked down *Mana*[\[80\]](#) and *Máyá*[\[81\]](#) and have won the battle.

(18)

The store house of hypocrisy has been reduced to ashes. The forces of *Moh*[\[82\]](#) Which encamped within me for long, have now run away.

(19)

I now ascend to the fortress of Trikuti and gain sway over Sunn Shikhar.

(20)

The vast expanse of Mahásunn falls on my way. By the grace of Sat Guru, I cross it.

(21)

I majestically enter the palace of Bhanwarguphá. Ascending to Sat Lok, I announce loudly my arrival there.

(22)

In Alakh Lok, my Surat is befittingly adorned. In a moment I run to Agam Lok.

(23)

How shall I describe the grandeur of the throne of flowers, whereon Radhasoami has placed His holy Feet!

(24)

I move forward and stick fast to His holy feet. How should I describe the indescribable?

(25)

I have now completed the Arti. I have said about the secrets of the Inaccessible.

(26)

By placing the dust of the Holy Feet of Radhasoami on my head, I have repaired to my Nij Ghar (Original Abode).

(27)

SHABD 5

यह आरत दासी रची, प्रेम सिंध की धार ।
धारा उमँगी प्रेम की, जा का वार न पार ॥ १ ॥

This Adi has been composed by Surat-dasi who is a current from the ocean of Prem (Love). The current now overflows and it is endless and limitless.

(1)

Standing before Thee, I pray aloud, Why am I deprived of attendance at Thy court, O Lord!

(2)

None else is generous like Thee. Thou hast redeemed all. But, the turn for redemption of this sinner has not yet come.

(3)

I yearn for Thy Darshan the way a Chakor yearns for the moon and an oyster yearns for a drop of Swanti rain and a peacock for clouds and thunder.

(4)

Thou art the lamp and I am a moth. Over Thee I have burnt myself to ashes.

(5)

Thou art the Bhiringi and I am an insect captivated by Thee. I have met Radhasoami, the All-wise.

(6)

Thou art the sandal-wood tree and I am a snake coiled round it. In association with Thy feet, I have attained peace and serenity.

(7)

Thou art the ocean of which I am a wave. From Thee I rise and in Thee I merge.

(8)

Thou art the Sun and I am Thy ray. From Thee I emanate and in Thee I recede.

(9)

Thou art the pearl and I am the thread. Never do I forsake Thy company.

(10)

O Radhasoami! Now shower mercy. Thou art all-knowing, and present in every heart.

(11)

Thou art the moon and I am its phases. My wax and wane depend on Thee.

(12)

I am a child and Thou art my parent. Day and night I play in Thy lap.

(13)

My eyes are the platter for performing the ceremony of Arti, my sight is its lamp and my eye-lashes stand like the sticks in Arti, i.e., I look intently at Thy countenance without letting my eyelids close.

(14)

In the lamp thus formed, I now pour the ghee of tears of love, and perform Thy Arti.

(15)

The sounds of the bell and the conch and the wonderful melodies of the Bin (harp) and the Bansri (flute) are heard.

(16)

The sounds of the Tál (cymbal), the Mridang (double drum) and the Kingri (fiddle) become audible and those of the Dhol (drum) and the Pakháwaj (tabour) resound every moment.

(17)

Rains of ambrosia fall in thousand of torrents. The Gagan *Manda*/83 revolves like a spinning wheel.

(18)

Again and again I dedicate myself to Thee. The splendour of Arti is now very great.

(19)

The grandeur of the scene is beyond description. Satsangis sing Arti (Shabd or hymn) in chorus.

(20)

Diamonds and rubies are being flung all round as token of devotion. Strings of gems and pearls abound.

(21)

Fruits and flowers (of spiritual sounds) abound there where Radhasoami has His throne.

(22)

I behold Radhasoami all the time. My body and mind feel highly elated.

(23)

Now is my Arti completed. Bless me with the Prashad of ambrosia.

(24)

Unfurleth itself now the banner of Love high up in the Gagan. Cometh now the resonance of the sound from the Inaccessible Region.

(25)

SHABD 6

आनन्द मंगल आज साज सब आरत लाई ।
राधास्वामी हुए हैं दयाल काल डर दूर बहाई ॥ १ ॥

Today it is all happiness. All have come to perform the ceremony of Arti. Radhasoami has showered His grace and mercy. Fear of Kál has been removed.

(1)

Sukhman is made the Thai (platter) for Arti and the door to Banknál is opened. The moon is made the bowl and the Sun, the flame.

(2)

Surat and Nirat present the Bhog of Ami (Amrit, ambrosia). A white canopy is spread, and the melodious Shabd of Sunn is heard.

(3)

Karams are totally effaced. Songs of congratulation are sung in Sunn. Soami is graciously pleased to show His wonderful form.

(4)

The inaccessible sound of Sat Nam has penetrated into my heart. The praises of Sat Purush are being sung in each and every pore of my body.

(5)

Renouncing family and breaking off from the world, I have attained Param Pad (Highest Abode). Day and night I sing RADHASOAMI RADHASOAMI.

(6)

My mind is now absorbed in the bliss of love. I cannot express myself. Satsangis sing the Arti in chorus, unmindful of their body and mind.

(7)

Soami has shown compassion, and awakened Surat. Sat Guru has given out secrets of the inaccessible Shabd.

(8)

I sing Arti with redoubled enthusiasm. The *Dhun*[\[84\]](#) Shabds has become distinctly audible to me.

(9)

SHABD 7

करूं आरती राधास्वामी, तन मन सुरत लगाय ।
थाल बना सत शब्द का अलख जोत फहराय ॥ १ ॥

I perform Arti of Radhasoami whole-heartedly with my body, mind and Surat. True Shabd forms the platter wherein unfurls the dazzling flame like a flag.

(1)

All the Hansas are participating in the ceremony. They are having Darshan face to face. Radhasoami has graciously shown the inaccessible and unapproachable.

(2)

The sounds of the bell, the conch and the drum are constantly reverberating. The sphere of Omkar Purush is echoing with loud thunder of clouds.

(3)

The region of Sunn is echoing with the sounds of the wonderful Kingri and Sárangi (fiddle and violin). Each hair of Sat Purush has the resplendence of crores of suns.

(4)

There are gardens of lotuses with soft humming sound of Bhonrás all round. I am having Darshan of the Purush, sitting majestically on a white throne and casting His benign look all round.

(5)

The court of the Purush is resounding with the music of the Bin (harp) and the Bansri (flute), hearing which, Hansas feel exhilarated. They drink the choicest Ami-ras (nectar).

(6)

The glory of the hall of festivity of Sat Purush is wonderful and unsurpassed. Hansas are enjoying its pristine elegance and beauty.

(7)

The Arti is now complete and I am at rest. I make obeisance at the Holy Feet of Radhasoami myriads of times.

(8)

SHABD 8

सुरत सखी आज करत आरती ।
शब्द गुरू मन अपने धारती ॥ १ ॥

The *Surat*^[85] *Sakhi*^[86] today performs Arti. She has enshrined the Shabd-Guru within her.

(1)

When I lighted the lamp of *Nirat*^[87], Maya wept and Kal pined away in grief.

(2)

The moment I took the platter of *Birat*^[88] and *Bibek*^[89] in my hands, , मद Mad and मोह Moh (ego and attachment) bent down their heads in surrender.

(3)

True humility and submissiveness have become part of my nature. Hypocrisy and duplicity have been cast away.

(4)

With the lamp of love and devotion, I came before Soami to perform His Arti.

(5)

I moved the platter of Arti and brought my mind under control. Calling aloud Radhasoami Radhasoami....I proceeded towards the region from where the sound of thunder comes.

(6)

As the sound of a great magnitude arose in me, my heart was filled with intense fervour and yearning.

(7)

With anguish and grief, my heart was rent, breaking into pieces, and then only was I blessed with the Darshan of Radhasoami.

(8)

With such great hardship I got the Darshan of my Beloved. All Karams and Bharams were annihilated.

(9)

The stream of love and devotion flowed, and the bundle of Kám (passion) and Krodh (anger) was snatched away.

(10)

The pitcher of pride and ego was broken, and I was rid of all mundane desires.

(11)

The five Tattwas, twentyfive Prakritis and three Gunas were knocked down.

(12)

Thus relieved, my Surat advanced to Gagan Mandal (Trikuti), and laid siege to Kal Mandal (the territory of Kal).

(13)

Having conquered the fortress of Sunn, I resolved to attain the inaccessible region.

(14)

I am iron and Radhasoami is Páras. By a mere touch of His, I became fit to get entrance into Nij Dhám (Original Abode)

(15)

[Paras (touch-stone) converts iron into gold]

I am a snake and Thou art a gem (fixed on my head). In Thy lustre and refulgence lies all my happiness.

(16)

I am a lotus and Thou art the refulgent sun. When I see Thee, I am filled with joy.

(17)

I am a lake and Thou art a wonderful lotus. Because of Thee, I look beautiful and elegant.

(18)

I am a Hans and Thou art a lake, I pick up pearls and enjoy Thy profundity.

(19)

I am thirsty and Thou art a stream of Amrit (nectar) to slake my thirst. I am pinched with hunger and Thou art a great store-house of food.

(20)

I have sung such a wonderful Arti that tears of love and yearning gushed forth like a river.

(21)

I have burnt all dirt and impurities. I have swept clean the chamber of my heart.

(22)

There is no greater sufferer of the pangs of separation from the Beloved. I have discarded all thoughts about my position and status.

(23)

I have set fire to my dwelling, and taken an inflamed stick in my hand to reduce to ashes all that comes my way. I have abandoned all the three worlds in a moment.

(24)

I have heard the Shabd of Sat Lok. I have now pulverized Kal.

(25)

I have found abode in the Holy Feet of Sat Guru. I now enjoy perpetual bliss.

(26)

I cannot describe that pure spiritual joy just as a dumb person is unable to describe the taste of sweets.

(27)

SHABD 9

भर भर प्रेम आरती गाऊँ ।
नई उमंग अब चित्त समाऊँ ॥ १ ॥

With every-surging waves of love, I sing Arti. My heart is filled with renewed zeal and enthusiasm.

(1)

In the ocean of Bhakti (devotion) has arisen a mighty wave which has yielded pearls of Prit (love).

(2)

My Surat, exhilarated and delighted like a fully-bloomed Jasmine, has taken the jubilant Nirat in its company in the ceremony of Arti.

(3)

I put a garland round the neck of the Shabd Guru and heard the-wonderful sound in Gagan Mandal.

(4)

I wore costumes of five colours, viz., yellow, white, red, green and black.

(5)

I saw gardens of five coloured flowers and was extremely elated.

(6)

My heart was illumined by the light of Jyoti (flame) First I saw श्याम Shyám (black) and then took to सेत Sait (white).

(7)

On hearing Anhad Shabd (incessant sound) in Gagan (first heavenly sphere), my surat was delighted.

(8)

By sorting out the sounds of the bell and the conch on the right side, I opened the passage to Banknál and penetrated into it.

(9)

I performed the first Arti in Trikuti where Guru Swamp (form of Guru) is visible.

(10)

The second Arti was of Sat Guru which my wise and intelligent Surat performed on reaching Sat Lok.

(11)

Thirdly, I performed the special Arti of Radhasoami, on beholding His Form in Radhasoami Dham.

(12)

How should I sing His praises! I ever remain devoted to His Holy Feet.

(13)

Unique is the glory of Radhasoami Dham which I have seen. It beggars all description.

(14)

Radhasoami is the Supreme Being. How should I describe His unique grandeur!

(15)

SHABD 10

सुरत आज लगी चरन गुरु धाय ।
श्याम तज सेत ग्राम ठहराय ॥ १ ॥

Today my Surat eagerly attaches itself to the Holy Feet of Guru. Quitting Shyam (dark place), I take location in the Sait-grám (the white village, Sahas-dal-kanwal).

(1)

I enter Banknál (crooked tunnel), and then ascend to Trikuti.

(2)

A wonderful lotus has blossomed within me. I put up a flag of victory in the Sait-Pad (white region, i.e., Sunn).

(3)

Hansas are playing on musical instruments. Guru has enabled me to witness such spectacles.

(4)

Ever new musical notes are being heard and the secrets of Akshar Purush are unfolded.

(5)

I get to Mahá-Sunn, and in Bhanwarguphá, I hear a melodious sound.

(6)

When I see Sait-Padam (True Lotus, Sat Lok), all doubts and misgivings are annihilated. My Surat applies itself to the sound of the Bin (harp).

(7)

I behold Alakh and Agam, and beyond them, I find Radhasoami Dham.

(8)

There, I perform such a grand Arti and Radhasoami is pleased with me.

(9)

How should I describe the glory of the spectacles I witness there? It is beyond description. My Surat is smiling all the time.

(10)

I disclose in confidence the activities of grace and mercy of Radhasoami. He is pleased to embrace me.

(11)

I have completed this Arti. What can I sing in praise of Radhasoami?

(12)

I have been admitted to the Param Pad (August Abode). Kal has been driven off. The Vedas are also put to utter disgrace.

(13)

To none were these secrets revealed. Radhasoami has graciously given them out now.

(14)

I now sing His Arti. Radhasoami has awakened my Surat.

(15)

Yoga^[90] and Gyán^[91] have withered and faded away. Some rare Sants have revealed the secrets.

(16)

Radhasoami has shown a unique spectacle. I have merged in the Holy Feet of Radhasoami.

(17)

SHABD 11

चरन गुरु हिरदे धार रही ॥ टेक ॥
भौ की धार कठिन अति भारी ।
सो अब उलट बही ॥ १ ॥

I have implanted the Holy Feet of Guru in my heart. The stubborn current flowing downwards in the body has now been reversed.

(1)

Who but Guru can take care of the mind? Surat has now merged fervently in Shabd.

(2)

For innumerable lives, I wandered in delusions. Nobody came to my rescue and held me by the arm.

(3)

This time, Sat Guru, in His unbounded grace and mercy, has met me and initiated me into the secrets of Shabd.

(4)

I leave nine orifices and attach myself to the tenth door. I churn the Shabd of Sunn, and obtain butter.

(5)

With the help of the Guru, my boat is now fast moving to the other end. Verily, I have been a recipient of an unimaginably great blessing.

(6)

What should I say! I do not possess the requisite fitness to describe it. Suffice it to say that my Surat has become one with Shabd.

(7)

To experience or realize the bliss of higher regions, is a separate matter. None except Sants can describe it.

(8)

I ascend to Sunn Shikhar, see Mahá-Sunn, and encamp in Bhanwarguphá.

(9)

I visit Sat Lok, and get admittance into Alakh and Agam Loks.

(10)

I proceed onwards with Surat and Nirat and merge in the Holy Feet of Radhasoami.

(11)

Here I prepare a grand Arti, the requisites for which are intense love and yearning.

(12)

Kal and his emissaries have been driven away. I have taken Saran of Dayal (Merciful).

(13)

The Merciful Lord looks elegant and majestic, He has put on the dress of five colours. In other words, He has graciously incarnated in human body made of five Tattwas (elements).

(14)

For the sake of Jivas, He has come here from His निज भवन Nij Bhawan (original abode). By His grace, milk is coagulated into curd, the curd is churned, and butter comes out, which only rare Gurumukhs or devotees taste and enjoy.

(15-16)

[The three lower centres of Pind contain poison or brackish water, and the three upper centres, water. While the first heavenly sphere of Brahmand contains milk, the second, curd, and the third, viz., Sunn, contains butter. By churning poison or water nothing will be gained. Practices pertaining to centres of Pind will confer no spiritual benefit. Radhasoami Dayal has graciously promulgated special spiritual practices pertaining to higher regions of Brahmand and Dayal Desh. So, the changing of the direction of the stubborn current flowing in the world actually consists in withdrawing the diffused spirituality, concentrating it at the top of Pind, and elevating it towards Brahmand and Dayal Desh. The spiritual practices of Radhasoami Faith commence from the top of Pind, the third Til.]

Radhasoami calls out to Jivas to perform spiritual practices of ascending to the Ni/ Dham
(Original Abode)

. (17)

SHABD 12

अपने स्वामी की मैं करत आरती ।
कूल कुटुम्ब सब अपना तारती ॥ १ ॥

I perform Arti of my Soami and open the way to salvation for my kith and kin.

(1)

I thump the head of Kal and Karam. I tear to pieces the mantle of worldly attachment and affection in a moment.

(2)

Merrily and cheerfully I enshrine Soami in my heart. I annihilate all maladies and evils in a moment.

(3)

I prepare the platter of love and fervour and light the lamp of Darshan and piety.

(4)

I offer Bhog (food) of reverence and devotion. I sing a song of Dhyan and meditation.

(5)

I gaze at the countenance of the Lord with my eyes without letting the eyelids meet.

(6)

I am enamoured of the image of Soami. I am an attendant at the door of Soami.

(7)

I keep my attention fixed on the Holy Feet and thus, do I get the position of an attendant.

(8)

I quit Shyam (third Til) and Kanj (Sahas-dal-kanwal), and take my Surat to Sait Padam (Sat Lok).

(9)

I elevate my Surat to heavenly spheres above and merrily see the scenes of pristine purity.

(10)

I behold the Holy Feet of Radhasoami, and sacrifice my body and mind before Him.

(11)

My Arti is complete. I have got admittance into the court of Sat Guru.

SHABD 13

आरत गावे दरसो अपनी ।
छिन-छिन राधास्वामी राधास्वामी रटनी ॥ १ ॥

Darso (desirous of Darshan of the Lord) sings his Arti. Every moment he is uttering Radhasoami Radhasoami.

(1)

He made the platter of learning (knowledge) and kindled the flame of Abhyás (devotional practice). On acquiring discernment, he adopted the Saran of Radhasoami.

(2)

He made earnestness his pen, and love his inkpot. He inscribes Radhasoami again and again, and chants IT within his heart.

(3)

He learnt Pársi (Persian) and Angrezi (English). By the grace of Radhasoami his intellect grew keen.

(4)

He realized that the whole world is an illusory fabric and that Radhasoami Nám is the only Truth.

(5)

His spirit got elevated, and the doorway to infinite Shabd opened. Perverse thinking was overcome and the mind was subdued.

(6)

Love-laden clouds gathered all around, and the reverberations of Anhad Shabd began to pour down like rain.

(7)

The sun and the moon became invisible, and the Sukhmana river gushed forth.

(8)

The door opened and the inner sky became visible within, and the heart felt elated at seeing Sunn, the top of Brahmand.

(9)

Childhood passed in sports, but the true game has been shown to him now only.

(10)

The Lord has now showered His immense grace, and the Arti of Darso is now over.

(11)

SHABD 14

एक आरती कहूँ बनाई ।
राधास्वामी हुए सहाई ॥ १ ॥

I hymn a song of Arti. Radhasoami has become gracious upon me.

(1)

Peace and tranquility are the platter for Arti, and Sat Mat (true understanding) the flame of the lamp. Pearls of समता Samtá (equanimity) and शील Shil (good disposition) are placed in the platter for offering.

(2)

I make a garland by threading jewels and place it round the neck of Soami.

(3)

I bring the platter full of diamonds and rubies. I offer jewels, gems and emeralds as Bhent.

(4)

I put on costly costumes and jewellery. I apply fragrant paste of sandal and other ingredients to my body.

(5)

Thus decorated, I come to Soami the way a black- bee comes to a lotus.

(6)

I stand before Him with the platter of Arti in my hands.

(7)

I am extremely delighted on performing the Arti I sing many *Rags*[\[92\]](#) and *Ragnis*[\[93\]](#) or musical modes.

(8)

Musical instruments are being played in the heavens. My enthusiasm gets fresh impetus.

(9)

I come across the sources of fire, air and water elements. Leaving them below, I advance onwards.

(10)

On crossing the sources of the elements, I see suns and moons. I leave them also and enter into Sukhmana, the middle channel or current.

(11)

I am exhilarated on seeing Jyoti (flame). I see the invisible Niranjana.

(12)

My Surat hears the sound of the bell and is drawn to that of the conch.

(13)

Passing these, I remove the barrier of Banknal (crooked tunnel), go to Trikuti, and perceive the Dhun of Om.

(14)

The spiritualized sky of Trikuti calls out in a thunderous tone, "O Surat! Welcome, welcome! I sacrifice myself before thee, I dedicate myself to thee."

(15)

Witnessing these scenes, I proceed further, and reach the lake at Sunn, abounding in lotus flowers.

(16)

I am extremely happy to be in the company of Hansas. I now get to Maha-sunn.

(17)

I go to Sohang Purush in Bhanwarguphá, hear flute and am much delighted.

(18)

From there, I ascend to Sat-Pur (Sat Lok), and meet the perfect Sat Guru. This region is अधर Adhar, existing by itself, not resting on any prop or support.

(19)

अ a = not

धर Dhar = ground

अधर Adhar = not on ground, without prop or support. Pind and Brahmand are धर Dhar, whereas Sat Desh is अधर Adhar.

I hear various notes of the Bin (harp). Sat Purush equips me with a telescope.

(20)

I penetrate into Alakh Lok, and the next moment I am in Agam Lok.

(21)

I behold the region of Radhasoami. What should I say ! It is a unique abode.

(22)

I have said all I had to say. I have now completed the Arti.

(23)

Radhasoami has become gracious upon me. He has enriched me with His Prashad (blessing).

(24)

I now offer diamonds and rubies (Shabds of spiritual regions) and consider body, mind and riches too trivial to be offered.

(25)

SHABD 15

आरत करूँ आज सतगुरु की ।
तन मन भेंट चढ़ाऊँ अब की ॥ १ ॥

Today I perform Arti of Sat Guru and dedicate my body and mind to Him.

(1)

I give up attachments of all, and cultivate love and affection for the Holy Feet of Radhasoami.

(2)

I perform Sumiran of the Holy Name regularly. I apply myself to Anhad Shabd with love and yearning.

(3)

Hearing Dhun (Shabd, sound), I go on advancing. I learn about the Shabd of Sahas-dal-kanwal.

(4)

Having perceived Shyam Sait (Third Til and Sahas-dal-kanwal), I proceed further and enter Banknal.

(5)

From there, I reach the region of Trikuti. I call aloud Ong Ong in unison with the Shabd or sound reverberating there.

(6)

The reverberation of Rárankár Shabd is audible at the shore of the Mansarovar lake. I see a large gathering of Hansas there.

(7)

The **सेत पद** Sait Pad (the region of Sunn) is very profound. Surat and Nirat go inside this region, and attain stability.

(8)

I am rid of pain and suffering of recurrent births and deaths. Here, milk is separated from water.

(9)

Having seen and sojourned in the region of Sunn or Daswán Dwár, which is the **आत्म पद** Atma Pad (spirit pole), I prepare myself to cross Mahá-Sunn.

(10)

Dense darkness prevails in the region of Mahá-sunn. I cross this region with the help of Sat Guru.

(11)

In a moment, I reach Bhanwarguphá and catch the Dhun (melodious sound) of the Bansri (flute).

(12)

I hear the loud sound of Sohang Sohang, and see Hansas of lustrous forms.

(13)

I proceed from there and come to the **अमर पद** Amar Pad, the immortal region. Satnám and the sound of the Bin (harp) become audible.

(14)

I reach the entrance of Alakh and Agam, and enjoy the wonderful drink of Ami-ras (nectar).

(15)

I rush on, and merge in Radhasoami Dham.

(16)

My Surat performs the **अमर पद** Abhed Arti, the meaning and explanation of which can be given out by Sants only.

(17)

[आरत] Árat consists of **आ** á + **रत** rat. **आ** á means to come and **रत** rat means to be absorbed. Abhed means unified, indistinguishable. On reaching and merging in the Highest Region, the Surat becomes indistinguishably unified with the Supreme Father Radhasoami Dayal. Abhed Arati signifies total identification of the worshipper with the worshipped.]

There is neither Thai (platter) nor lamp nor wick. I sing the songs of Arti with great devotion.

(18)

I worship and serve the Holy Feet, drink Charnamrit (the nectar of the Feet), and eat Prashad with great elation.

(19)

All the time, I behold the Rúp (Form) of Radhasoami. I enshrine Radhasoami in my heart.

(20)

My Surat has been awakened in the company of Shabd. It is my great good fortune that I have met Radhasoami.

(21)

SHABD 16

राधास्वामी दया प्रेम घट आया ।
बंधन छूटे भर्म गँवाया ॥ १ ॥

By the Daya. (grace) of Radhasoami, a spark of love has been kindled in my heart. All worldly ties and bondages have been cut and delusions removed.

(1)

I have seen Jyoti and perceived soothing Shabd. My Surat has merged in Gagan Mandal (Trikuti).

(2)

Saturated with love and yearning, I have become oblivious of myself. I have surrendered my body, mind and riches and all.

(3)

The question of my honour and protection now rests with Thee. I only cherish that my head may always rest at Thy holy feet.

(4)

I perform Sumiran of the Holy Name day and night. I have got the golden opportunity of uniting myself with Shabd.

(5)

I wish I may always be gazing at the loving face or countenance of my dear Guru. I dash down Kál and Maya.

(6)

May I be singing the hymn of Arti with love! May I abide near my Guru, without letting any distance occur in between.

(7)

The stream of love and yearning is swelling within me. Surat and Nirat are ascending higher and higher every day.

(8)

Errors, delusions and deceptions, all have fled away. Love for the Holy Feet of Radhasoami is enhanced.

(9)

SHABD 17

प्रेम प्रीत घट धार ।
आरती राधास्वामी कीजे ॥ १ ॥

Perform Arti of Radhasoami with love and affection.

(1)

The mind enamoured of Maya, is seated within the body. You should apply your Surat to the Holy Feet.

(2)

Hold the platter of उमंग Umang (fervour) and kindle the flame of बिरह Virah (yearning) in your heart.

(3)

When Sat Guru becomes Dayal (merciful) and showers Dayá (grace and mercy). He will grant you the gift of Shabd.

(4)

By catching hold of Shabd, ascend to the sky, i.e., to Sahas-dal-kanwal and Trikuti. Then go to Sunn and drink Amrit (nectar).

(5)

Stay at Mánsarovar and enjoy playful activities with Hansas there.

(6)

Enter into the Kanwal (lotus) and get to the Sait Pad (Sunn).

(7)

Cross the region of Maha-sunn by the grace and mercy of Sat Guru.

(8)

In Bhanwarguphá, hear the wonderful Bansri (flute).

(9)

Apply your Surat to the Dhun (sound) of Satnám and Bin (harp).

(10)

Behold the Darbar (court) of Alakh Purush and Agam Purush and be filled with Prem (love).

(11)

Your Surat will become a Suhagin and Kal (Satan) be rendered powerless.

(12)

[Suhagin is that married woman whose husband is alive, and who is beloved of her husband. For innumerable bidhs, the Surat has been in Brahmand and Pind, under the sway of Kal, who is acting as her lord. Kal having been vanquished, the Surat reached her original home in Radhasoami Dham and became a Suhagin.]

The deception of Kal will be wiped out. Your Surat will feel elated all the time in the company of Purush (Supreme Being).

(13)

It is by the kindness and favour of Sants alone that Surat can return to her original home.

(14)

Do attend Satsang and be a .recipient of the drops of ambrosia.

(15)

Enshrine the Holy Name RADHASOAMI in your heart. (16) Complete the Arti and be drenched in bliss.

(17)

SHABD 18

तिल भीतर दिल जोड़ ।
कँवल में आसन करिये ॥ १ ॥

Collect your mind at the third Til, and take your seat in Sahas-dal-kanwal.

(1)

Turn your inner eyes skywards within, and behold the flower garden of Jyoti.

(2)

Anhad Shabd is audible. Let your inner self or your interior be filled with joy.

(3)

Surat has ascended to Shikhar (Sahas-dal- kanwal) and is going through Banknal (the crooked tunnel).

(4)

When a Bhanwara (black-bee) gets to lotus, it rests there, so the mind on reaching the Kanwal or lotus of Trikuti, stops there fully contented.

(5)

The Dhun of Rarankar is heard, and the forces of Kal are vanquished.

(6)

By the grace of Sant Sat Guru all centres within have been opened.

(7)

This is the path of the निज पीव Piv (True Beloved). No body can find it except by good luck.

(8)

Be a recipient of higher powers, and play the game of Prem (love).

(9)

Behold the internal spectacles, and let the stream of Ami (nectar) flow.

(10)

For the sake of Nij Bhaktas (real and special devotees), this new religion has been promulgated.

(11)

The Vedas are ignorant of this secret. Jivas are wasting their time in the ceremonial acts and rites recommended by the Vedas.

(12)

This is the Nij Márg (true and special path to salvation) of Sants, which can be found in Satsang only.

(13)

Perform the Arti of Sat Guru and win His pleasure.

(14)

By the Dayá (grace and mercy) of Radhasoami, attain Pooran Pad (final and ultimate goal).

(15)

SHABD 19

उमँग आज हुई हिये में भारी ।
सरन में राधास्वामी जाय प्कारी ॥ १ ॥

Today my heart is filled with great enthusiasm. I have placed myself under the protection of Radhasoami.

(1)

If I receive Thy infinite #B Mehar (grace and mercy), I may perform Arti in various ways.

(2)

Radhasoami is pleased to cast a merciful glance on me, and bids me to hold the platter in my hands and perform the ceremony of Arti.

(3)

He directs me to behold lovingly the third Til with my Surat, and, opening this window, to go beyond.

(4)

Accordingly, I penetrate into Nabh (Sahas dal-kanwal) and see Jyoti (flame). I see stars and hear Shabd.

(5)

Passing through Banknal, I ascend to Trikuti, and hear the Dhun of Akshar Purush in Sunn.

(6)

I open the gate and reach Maha-sunn. I hear the great melody of Bhanwarguphá.

(7)

I come to the **अमर अटारी** Amar Atari (immortal terrace) of Sat Lok, and touch the Feet of Alakh Purush and Agam Purush.

(8)

This is the special Arti of Radhasoami, which can be properly performed only by an exceptionally noble Surat.

(9)

The unique current of Prem (love) is flowing from there. Surat comes in contact with Shabd, and attains serenity.

(10)

Surat is dyed in the Holy Name and witnesses a wonderful bloom of spring. Surat rests in rapturous bliss after completing the task.

(11)

Without Sant Sat Guru, none can know the secrets. All labour hard in vain and remain on this side (i.e., in the region of Maya).

(12)

Radhasoami has favoured me with a great blessing. He has showered extraordinary **मेहर** Mehar (grace and mercy) on me.

(13)

SHABD 20

सुरत आज चली आरती धार ।
गुरुन पै चली आरती धार ॥ १ ॥

Surat today sets out for performing the Arti of Guru.

(1)

She adorns herself with jewellery and ornaments of various kinds.

(2)

She has the earring of the mind, the mantle or wrapper of attention and the nose-ring of yearning.

(3)

She has the **नौगरी** Naugri[94] of love, the **चुटकी** Chutki[95] Of alertness and the **बिछुआ** Bichhua[96] of reason.

(4)

She has the finger ring of five *Mudras*[97] and the **हार** Hár (necklace) of the purity of heart.

(5)

She has the **कर्णफूल** *Karan-phool*[98] Of grace and mercy of Guru. Thus adorned, she enters the Darbar (court) of Guru.

(6)

She has the **छन्न** *Chhann*[99] of discernment, the **पछेली** *Pachheli*[100] Of knowledge and the *Nau-nag* [101] of renunciation of the nine doors, i.e., the body or Pind of nine orifices.

(7)

She makes a **पचलड़ी** *Pachlari*[102] Of the five Tattwas (elements), and sees a **सीसफूल** *Sisphool*[103] in Gagan (sky).

(8)

She wears the **बैना** *Baina*[104] and hears the **बैन** Bain (sound) of Anhad Shabd. She wears **चन्द्रकला** Chandrakala and opens the door to Chandra, i.e., the moon of the sixth Chakra.

(9)

[Chandra means moon or moon of the sixth chakra. Chandra or chandra-kala is the name of an ornament worn on the forehead.]

She wears **जुगनी** *Jugni*[105] and develops **जुग** Jug (attachment) with Sat Guru. She goes through the **आरसी** Arsi (ring with mirror).

(10)

[Jug means a pair, a term used in the game of Chausar when two or more pieces come together on the same square.]

She wears अनवर Anwat[106], and the बार Bāt (way) is opened internally. She sees Jyoti (flame) in the temple.

(11)

She sees झूमर Jhoomar[107], नगीना Naginā[108], and झुमका Jhumkā[109], and begins to move with stately steps.

(12)

She wears गुलूबन्द Gulu-band[110] Of Sumrian and हंसली Hanslī[111] of Shil[112].

(13)

Pulverizing मोह Moh (attachment), she wears तोरा Torā[113] round her neck. Wearing सतलड़ Satlario[114], she follows Sat (Truth).

(14)

She wears धुँघरू Ghunghrui[115], झाँझ Jhánjh[116] 12 and पाजेब Pá-zeb [117] and hears the jingle, and also sees light and refulgence within.

(15)

She puts on बाँक Bank[118] and enters Banknāl. She has टीका Tikā[119] Of trust and reliance.

(16)

She wears a छल्ला Chhallā[120] and enters the third Til. She wears कड़ा Kara[121] and penetrates within, making a loud sound.

(17)

She wears a चम्पाकली Champakali[122] and beholds unique buds and petals of lotus.

(18)

She wears चौकी Chaukī[123] and sees the Chauk[124] of Sunn, beyond the region of thunder and lightning.

(19)

She wears छब्बा Chhabbā[125] and puts her mind and senses under control (mind+5 senses = 6) and then wears a लटकन Latkan[126] of लटक Latak[127]

(20)

She wears a बेसर Besār [128] and her Surat gets to the bank of सर Sar (Mánsarovar lake), and befriends with Hansas.

(21)

Passing through Mahá-sunn, she ascends to Bhanwarguphá and hears the Murli (flute). There she wears a Bhanwar-kalii.

(22)

Hearing Dhun (Shabd, sound), the नर Nar सुनार Sunar (noble and virtuous Surat) goes to Sat Lok and meets Purush.

(23)

[Nar or Nari means woman, female, wife, and Sunar means a clever woman, a good housewife.]

Surat performs the Arti of Sat Purush, with a platter of Sat and Sohang in her hands.

(24)

She kindles a dazzling flame of myriads of suns and moons.

(25)

Radhasoami bestows Pooran Pad (ultimate and final region) and Pooran Prashad (perfect and complete blessing) on her.

(26)

Her joy knows no bounds. As a token of thanks-giving, she scatters diamonds and rubies at the Holy Feet.

(27)

SHABD 21

गुरुमुख प्यारा गुरू अधारा ।
आरत धारा री ॥ १ ॥

The darling devotee, who has reliance and trust on the Guru alone, resolves to perform Arti.

(1)

1. Bhanwar-kali A turning movable ring. I lovingly looked up to Charan (Holy Feet) and adopted Saran (protection) of Guru. I adorned myself with Shabd.

(2)

I discarded worldly attachments and cried aloud in Virah (pangs of separation from the Beloved).
I have adorned my Surat.

(3)

I drove away Kal and curbed my mind. I burnt away sensual pleasures.

(4)

I rose to Gagan (Trikuti) and obtained NAM (Name). I, then, went to Sunn.

(5)

I opened my inner eye, and beheld the infinite form and expanse.

(6)

I unlocked the shutters, and removed the barriers of the Shyam Dwara (the region of Kal).

(7)

I beheld the Deity of Sunn. I vanquished Karams in the white arena (Sunn).

(8)

I made the great current of Ami (ambrosia) my food and sustenance.

(9)

I strolled the vast courtyard, and enjoyed its singular scene.

(10)

I selected and imbibed the right sound, and got admittance to Guru's Darbar (court).

(11)

I held the dagger of Shabd in my hand. The mind was vanquished, and stepped out of the way.

(12)

I am the darling of Guru. I have been awakened by the Holy Name. I have become a great warrior in my battle with the mind.

(13)

I arrived at a region where the sound of Omkar is audible, and the red sun is visible. I then heard the playing of the चिकारा Chikará (musical instrument like fiddle with four or five wires and horse-hair for string).

(14)

Thou art दीनदयारा Din Dayára (merciful to the humble). By removing the noose of Kal and Maya, Thou hast done good to me.

(15)

I am fallen, degraded and worthless. I am burdened with sins and blemishes.

(16)

I feel proud of my body (i.e., I am so foolish as to consider my bodily form to be my true form). I am lustful. I am a liar. I have been thrown into a desolate place.

(17)

Being engrossed in uncouth लोभ Lobh[129] and bull-like मोह Moh[130], I have lost my faculty of discernment.

(18)

However, I have now separated myself from all, and am Thine and Thine alone. I place my head at Thy Holy Feet.

(19)

Although I am steeped in desires for the pleasures of the body and am irregular in observing rules of conduct, yet, Thou hast kindly redeemed me.

(20)

I ascended to Sahas-dal-kanwal and Trikuti, and then opened Daswan Dwar (the tenth door).

(21)

Beyond Sunn, I came across the darkness of Mahá- sunn, and then I saw light in Bhanwargupha.

(22)

Bhanwargupha, I had Darshan of Sat Purush, and attained the fourth Pad or Lok.

(23)

I went to Alakh and Agam, and sacrificed my body and mind before them.

(24)

Both Surat and Nirat moved onward and arrived at Nij Dhám (the true and real abode) and found निज सार Nij Sar (the Essence of all essences).

(25)

I perform Arti and enhance my love. Fie on the world! Fie on the whole world.

(26)

I have found Sat Guru Radhasoami. I surrender myself to Him.

(27)

What can I say? I cannot express myself. I am now with Radhasoami.

(28)

SHABD 22

जीव चिताय रहे राधास्वामी ।
सतपुर निजपुर अगम अधामी ॥ १ ॥

Radhasoami, who dwells in Sat Lok and Radhasoami Dhám and Anámí Pad, is awakening the Jivas.

(1)

Blessed are they in whose house Radhasoami has set His feet.

(2)

Who can describe the glory of this occasion? Brahma, Vishnu and Mahesh are vanquished.

(3)

Jivas accomplish their task and become happy by performing the Arti of Guru.

(4)

With Guru has come a host of Hansas (worthy and gifted souls). They are all welcomed and garlanded.

(5)

They are all pleased with the food and dresses they are offered. They appreciate the feeling and sentiments of love and affection.

(6)

The true and perfect Sat Guru is pleased with the service and devotion of Jivas. He grants them admission to Sat Lok.

(7)

The disciple gets worldly prosperity, i.e., plenty of food and wealth and off-spring or progeny and the pleasures of the world along with spiritual progress,

(8)

Such, however, is the grace of Sat Guru that no attachment is felt for the world and the disciple does not get entangled in it.

(9)

His Surat remains pure in the company of Guru with his attention steadfastly fixed at the Holy Feet. A contact is established with Shabd.

(10)

Guru, out of His Daya bestows all these gifts. The disciple knows not what to pray for.

(11)

When Sat Guru showers His grace, He enables the devotee to perform devotional exercises even without his asking for it.

(12)

The unique gift of **नाम** Nám and **अनाम** Anám. has been bestowed by Sat Guru Himself in His love.

(13)

Nothing now remains to be given. Oh brother! Sat Guru Himself is now yours.

(14)

Radhasoami pronounces this benediction that True Name may ever help and protect you.

(15)

BACHAN 7

BINTI AND PRARTHNA (PRAYER)
AT THE HOLY FEET OF
PARAM PURUSH PURAN DHANI
RADHASOAMI

SHABD 1

करूं बीनती दोउ कर जोरी ।
अर्ज सुनो राधास्वामी मोरी ॥ 1 ॥

O Radhasoami! I beseech Thee with folded hands to hear my prayer.

(1)

Thou art Sat Purush and Sat Guru, the Munificent Lord. Thou art the parent of all the Jivas.

(2)

Be gracious enough to make me Thy own, and extricate me from the snares of Kal.

(3)

Sat Yuga, Treta Yuga and Dwapar Yuga have all passed. None knew about the path of Shabd.

(4)

In Kali Yuga, the Soami (Lord) has taken pity on Jivas, and has openly given out the secrets of Shabd.

(5)

He has incarnated Himself here for effecting liberation of Jivas. He takes them across the ocean of worldly existence.

(6)

Releasing me from the thralldom of the three worlds, He has granted me abode in the fourth Pad (beyond Pind, And and Brahmand). Now I realize the status of Sat Nam and Sat Guru.

(7)

The first stage is illumined by the Jyoti (flame). The second stage is Gagan. Beyond is the third stage of Daswan Dwar where is visible the moon.

(8)

Beyond Trikuti, Sunn and Maha-sunn, is the throne with the umbrella of the Sovereign in the region of white resplendent light and incessant Anhad Shabd. It is to this Sovereign that I address my prayer.

(9-10)

May I be the recipient of happiness here and hereafter. O Lord ! Grant me abode in Thy Holy Feet.

(11)

SHABD 2

रोम रोम मेरे तुम आधार ।
रग रग मेरी करत पुकार ।
अंग अंग मेरा करे गुहार ।
बन्द बन्द से करूँ जुहार ।
हे राधास्वामी अधम उधार ।
मैं किंकर तुम दीन दयार ॥ १ ॥

O Radhasoami! Deliverer and Liberator of the fallen! Thou art my sole prop and support. Every hair and vein, every joint and part of my body calls Thee for help. I am the most insignificant slave. Thou art Din Dayal (Merciful to the lowly, Cherisher of the poor).

(1)

My mind and senses are full of evil propensities. The body is also tied to the world. I am wholly drifting in the current of the world. Thou alone art my Redeemer. O Radhasoami! The Reservoir of happiness! I am most fallen and degraded, badly engrossed in the world.

(2)

O Giver of all gifts! Extricate me from the entanglements of the world. Thy bounty is exceedingly great. Thou art the ocean of mercy. Thou art the succour and support to Jivas. Except Thou, there is none to take care of them. O Radhasoami! I adopt Thy Saran (protection). I am fallen, mean and worthless.

(3)

This is my prayer that I may ever enjoy the protection and support of Thy Holy Feet; I may never be separated from Thee; I may always enshrine Thee in my heart ; Thy Holy Feet may be my prop and support. O Radhasoami! Thou art infinitely boundless. Be kind enough to show me Thy Niḥ Darbar.

(4)

If Thy graciousness were to take into account my actions, then I am not worthy of finding a place or location at Thy door. Thou art profoundly calm and serene, and far above this turbulent world; I, on the other hand, am being drowned in the ocean of this world. O Radhasoami ! Help me reach the shore. Thou art the perfect boatman.

(5)

I am a thief, slanderer and egoist. I am treacherous, perverse and liar. I am engrossed in passion, lust, anger and attachment. How far should I go on recounting my faults and blemishes? I am full of evils. O Radhasoami! Pardon me and grant me liberation posthaste.

(6)

Thy glory and eminence is boundless. Shesh, Ganesh, Maya, Brahm and the incarnations, are all unable to describe it. They are drifting in the current of Kal. O Radhasoami! Thou art beyond all. Thou art the support of all these.

(7)

I sacrifice myself at Thy Holy Feet. I do not possess the requisite fitness to look at Thy refulgent form. Thou art an infinitely vast reservoir of refulgence before which suns and moons have no locus standi. O Radhasoami ! Who can adopt the support of Thy Darshan, without Thy grace and favour?

(8)

Thy Name RADHASOAMI constitutes my lineage as well as my family. I keep on uttering RADHASOAMI RADHASOAMI. This keeps me ever vigilant and watchful. O Radhasoami! I can grasp Thy teachings only by Thy kindness.

(9)

Thou hast incarnated Thyself as Guru, and come to the world for the salvation of Jivas. By assuming human form. Thou hast conferred a great benefit on the humanity. Thou art my most munificent Sat Guru. O Radhasoami! Thou hast removed the barriers and opened the gateway to Shabd.

(10)

Unique are the acts of Thy grace. None can describe them. They are boundless and limitless. To whom Thou showeth, he alone sees. None can perceive and appreciate them without Thy help. O Radhasoami ! My Guru! Except Thou, who can emancipate me?

(11)

SHABD 3

करूं बिनती राधास्वामी आज ।
काज करो और राखो लाज ॥ १ ॥

Today I pray to Radhasoami to accomplish my task and protect my honour.

(1)

I am Thy slave. I pay obeisance to Thy Holy Feet. May I secure admittance to Agam Lok and Anámi Pad.

(2)

How long should I go on praying? O Soami! I am under Thy Saran (protection and care). I offer myself to Thee in entirety.

(3)

I know not even how to pray. I only adore Thy Holy Feet.

(4)

I look to none else except Thee, nor dost Thou have a सेवक Sewak (servant, disciple) worthless like me.

(5)

I am quarrelsome. Thou art Radhasoami. Omniscient and All-knowing that Thou art, Thou hast united me to Thy Holy Feet.

(6)

SHABD 4

स्वामी सुनो हमारी बिनती ।
मैं करूं तुम्हारी बिनती ॥ १ ॥

O Soami! I pray to Thee. Listen to my prayer.

(1)

Count not my faults and blemishes. I am wasting my human life and noble faculties I am endowed with.

(2)

I am worthless, harsh and gone astray. I am a destitute, always engrossed in worries and anxieties.

(3)

I hear of Thy great eminence. Thou art giver of all things, Dayal (Merciful) and Nij Sant (Special or Rare Sant).

(4)

I am always entrapped and ensnared by perversity and folly. But Thou art most powerful and wise.

(5)

I am afflicted with the pangs of separation. I am worried how to get across the ocean of existence.

(6)

May Thy Graciousness make my Surat noble and sincere, so that I may be firm in the Saran of Thy Holy Feet.

(7)

May all Karam and Dharam (adherence to acts and duties prescribed by old scriptures) be split and crushed like pulse. Mould me into a noble devotee.

(8)

May I be detached from the desire for name and fame, for which I suffer sickness, sorrow and pain.

(9)

BACHAN 8

EMINENCE OF RADHASOAMI

AS SAT GURU

SHABD 1

गुरु गुरु मैं हिरदे धरती ।
गुरु आरत की सामाँ करती ॥ १ ॥

Guru and Guru alone do I keep in my heart. I make preparations for performing the Arti of Guru.

(1)

My Guru is a Perfect Being and Disposer of destiny. To His Holy Feet is my mind devoutly attached.

(2)

Inscrutable are the ways of my Guru. None but Guru do I recognise.

(3)

I do not recognise Brahma, Vishnu, Mahesh, Ishwar, Parmeshwar, Shesh, Ram, Krishna, ten incarnations of Brahm, Vyas, Vashishtha, Adi Kumari (Adya), Rishis, Munis, goddesses, gods, pilgrimages, fasts, rituals, Jogis, Jatis, Tapis, Brahmcharis, Janak, Sanak, Sanyasis. Atma, Parmatma, Akshar, and Nih-Akshar.

(4-8)

I know neither Satnam nor Satnam-Anami. All that which people describe in the books, matters little to me.

(9)

I salute all with folded hands. But none is equal in status to Sat Guru.

(10)

Through the grace of Sat Guru have I come to know all, but for Guru how could I have known them?

(11)

It is Sat Guru who imparted knowledge about each one of them and thus the exact position and status of each was known. How can then any of them be regarded as superior to Guru?

(12-13)

Guru revealed the sphere of each one of them and also their respective positions in the scale of creation.

(14)

That is why Sat Guru is the creator as well as the dispenser of all.

(15)

So the eminence of Sat Guru is very great and no one else can be considered equal to Him.

(16)

When a Jiva accepts the Saran of Guru, his adherence to traditional rites and rituals and to illusions and delusions is gone.

(17)

The path shown by Guru becomes true Karam and Dharam (religious code) for him.

(18)

Whatever a disciple does in obedience to Guru, will merit Bhakti (advancement in devotion).

(19)

You should, therefore, first search for Guru. You should find out the Guru who can tell you of "Shabd".

(20)

There is none equal to such a Guru. What else remains to be done when one has come in contact with Him?

(21)

Hence, I am convinced that one should serve none but Guru.

(22)

Kal and Karam cannot overcome one who has firm faith in Guru.

(23)

Such a devotee has sway over all and he has none to fear.

(24)

Many a high and great soul is redeemed through association with Gurumukh (the chief disciple of the Guru). Gurumukh is superior to all of them.

(25)

Exalted most is Gurumukh's role, Gurumukh redeems many many a soul.

(26)

How far may I sing the greatness of Gurumukh? None understands it. To whom should I explain?

(27)

Kal has spread his net wide in the world. Jivas are constantly moving in the cycle of Chaurási (eightyfour).

(28)

If they wish to get out of the cycle of eightyfour, they should serve Gurumukh and follow His ways.

(29)

They should give up all other activities, and should engage in service and devotion to the Shabd- Guru.

(30)

People may reside in *Káshi*[\[131\]](#) for millions of lives and engage in study and recitation of the *Vedas*[\[132\]](#) *Jap*[\[133\]](#) *Tap*[\[134\]](#), and checks and restrictions of various kinds. They may become ascetics and busy themselves in the pursuit of learning. They are blind followers of the bygone personages whom they never saw with their own eyes, and of whose greatness they have only read in the books. They are all in delusion.

(31-34)

If anybody now tries to give them correct advice, they feel mortified in giving up their adherence to old prejudices, beliefs and traditions.

(35)

People are engaged in the outward acts of worship of Shiva, Vishnu, Ram, Krishna, goddesses, Ganga or Yamuna. Some are idolators. Some go on pilgrimage to the four Dhams or places, viz., *Badrinath*[\[135\]](#), *Dwarka*[\[136\]](#), *Jagannath*[\[137\]](#) and *Rámeshwar*[\[138\]](#). Some visit *Mathura*[\[139\]](#) and *Gokul*[\[140\]](#), and are followers of *Murári*[\[141\]](#), *Madan*[\[142\]](#), *Mohan*[\[143\]](#) and *Kunjbihári*[\[144\]](#). Some belong to the sect of *Ballabhacharya*[\[145\]](#). Some wear rosaries of beads of Tuisi (holy basil) round their necks. Some live according to established rules of conduct. Some pray at sunrise, noon or sunset. Some present libations to the gods, or to the names of deceased ancestors. Some perform the ceremony of *Gayá*[\[146\]](#) to enable the dead to secure location in heaven. Some repeat *Gáyatri*[\[147\]](#). Some surrender their all to priests. Some read and recite *Gítá*[\[148\]](#) and *Bhágwat*[\[149\]](#). Some hear tales from the *Puráns*[\[150\]](#) regularly.

(36-41)

The followers of Dádu Sáheb, Nának Sáheb, Kábir Saheb and Paltu Sáheb are all slaves of traditions. They do not make any search for the true Guru of the time.

(42-43)

None can attain Bhakti (love and devotion) without the help of the Guru of the time, and none can enter Sat Lok without Bhakti.

(44)

This precept is meant for those Jivas in whose heart a spark of love and yearning has been kindled.

(45)

People tied to the world and to its pleasures and temptations, need not give up their old beliefs and prejudices, as these beliefs constitute their support and mainstay.

(46-47)

My teachings are not meant for those people, for they are the victims of worldly desires.

(48)

Some are deeply involved in family affairs, Some are running after wealth, and name and fame.

(49)

Because of fear of worldly people, they do not give up adherence to rites and rituals. They do not cultivate love and faith in Sat Guru.

(50)

Devotion to Guru has been preached for those who are lovers and are filled with yearning.

(51)

A devotee cannot attain his object until he meets the Guru of the time.

(52)

First step is the Bhakti of (or devotion to) Guru, second is that of Surat and Nam.

(53)

Until one's devotion to Guru is perfected, one's mind and desires cannot be brought under control.

(54)

And unless the mind is curbed, Surat cannot be purified. Without purification, how can Surat rise and apply itself to Shabd?

(55)

Such a Bhakti is attainable by attending Satsang and performing Sewa of Guru.

(56)

One should try every moment to secure the pleasure of Guru and work hard for it.

(57)

When the Guru is dear to the devotee and the devotee is dear to the Guru, the devotee will get भक्ति पदार्थ Bhakti Padārath (gift of devotion) and Pooran Daya (grace and mercy in its fullest measure).

(58-59)

Even such an occasion will also come about by Guru's kindness. Without grace and mercy, it is like feeding with false hopes and expectations.

(60)

Whether a Hindu or a Muslim, a Christian or a Jain, without Guru Bhakti, none can attain peace.

(61)

First essential is devotion to Guru. Without Guru Bhakti nothing will be achieved.

(62)

What all the religions lack is that they do not give priority to devotion to Guru, but resort to other ways and means. That is why they fail to attain the real object. Their followers are shallow-minded.

(63-64)

Apply yourself firmly to devotion to Guru. All other things come in its train. Without devotion to Guru, worldly attachments can never be severed.

(65)

Get the coarser bondages of the world severed by devotion to Guru and subtler ones by adherence to Nam.

(66)

How can the subtler ties be eliminated unless the coarser ones are broken? Therefore, it is incumbent upon all to engage in devotion to Guru every day.

(67)

Devote one life to devotion to Guru; attain Nam (i.e., Trikuti) in the second life: reach Mukti Pad (i.e., Sunn) in the third life, attain Nij Dham, the final abode, in the fourth life.

(68)

Now I carefully perform Arti of Guru. I made the platter of my body and the lamp of my mind.

(69)

I kindle the flame of devotion and offer Bhog. (food) of love and affection. I fix my eyes on Darshan and direct my attention to the Holy Feet.

(70)

In this manner, I perform Arti. May the perfect Sat Guru help me.

(71)

SHABD 2

गुरु मिले परम पद दानी ।
क्या गति मति उनकी करूँ बखानी ॥ १ ॥

I have met the Guru who is the bestower of Param Pad (Highest Abode). How should I describe His ways and status?

(1)

Ignorant as I am, I know not His eminence. Without His grace and mercy, how can I recognise Him?

(2)

His reach and position are beyond the ken of the Vedas. His secrets and mysteries cannot be known by Gyan (philosophical studies) and Yoga (old yogic practices).

(3)

His abode is far away beyond their reach. They are all under the sway of Kal.

(4)

The abode of the Merciful is inaccessible and infinite. It is beyond and distinct from three Sunns.

(5)

[The first Sunn is the boundary between Pind and Brahmand, the second is known as Daswan Dwar and the third is Maha-sunn, the boundary between the first and the second grand divisions of creation.]

None knows the secrets without the Sant Sat Guru. He comes from that Abode and reveals the secrets.

(6)

I am also a Das (slave, devotee) of His Holy Feet. I have faith in Him and cherish the hope of being admitted to His Abode.

(7)

He initiated me in Surat Shabd Yoga, and graciously made me His own.

(8)

I daily practise this Abhyas (Surat Shabd Yoga). One day, I will get Shabd in its true and real form.

(9)

My Sat Guru is Param Dayal (supremely merciful). I perform His Arti, and become enriched.

(10)

With the Thai (platter) of Atma (soul), the flame of Parmátmá (God), and the मोती Moti (pearl) of Satnam, I perform the ceremony of Arti. I am filled with love and affection. I am happy in the company of Sat Guru like a fish in water.

(11-12)

This Arti is now complete. Nothing remains to be said.

(13)

SHABD 3

गुरु प्रीत बढ़ी चितवन में ।
सुर्त खँच धरी चरनन में ॥ १ ॥

My love for Guru has grown intense. I withdraw my Surat and place it at the Holy Feet.

(1)

The form of Sat Guru has captivated my eyes. My love is enhanced every moment.

(2)

I offer myself to Sat Guru who has vouchsafed His protection to me. He stretched His arms to receive me and endowed me with strong devotion.

(3-4)

I now perform His Arti and offer my body, mind, riches, and everything to Him.

(5)

I do not believe in anyone but Guru. Except Nam, I know no haven of rest.

(6)

There is no one else but Guru. Whatever Guru ordains shall come to pass.

(7)

Guru is the Doer and Dispenser of all. Guru is the Acharya (the Supreme Preceptor) of all the Jivas.

(8)

Guru is the support of my life. He alone will effect my liberation.

(9)

None is so dear to me as Guru. Guru alone will bring about my reformation.

(10)

Guru alone dwells in my heart. Seeing this, Jama and Kal are put to shame, and they run away.

(11)

My heart is illumined by the splendour of Guru. All evils are warded off. All the three kinds of suffering are removed.

(12)

[Three kinds of suffering are: one due to the body, another caused by providence, like calamity, etc., and a third arising from existence in, or from contact with, the world.] Enhancing my love and zeal, I perform Arti, and get drenched in bliss.

(13)

I am dependent on Guru the way a fish is dependent on water. Nothing more remains to be done now.

(14)

I have met Radhasoami, the Guru. I drink the nectar of His Holy Feet, and remain contented.

(15)

SHABD 4

आज मेरे आनन्द होत अपार ।
आरती गावत हूँ गुरु सार ॥ १ ॥

My joy is unbounded today. I sing Arti of my Guru.

(1)

I have adorned myself with unique love. Sat Guru sits majestically, in the dress He has put on, i.e., in the human form He has assumed.

(2)

I fix my gaze on Him with rapt attention. I sing His praises again and again.

(3)

O friends! Come ye, one and all. Brushing away all dust and dirt (of the world), let us join and sing His praises and engage in His Darshan.

(4)

My Guru is majestically seated on a Palang (bed, bedstead). I am extremely fortunate today.

(5)

I am always in the august presence of my Guru. I rely wholly on His Holy Feet.

(6)

I seek not favour from any other quarter. I have tenaciously attached myself to Guru.

(7)

I offer my body and mind to Guru. I am quite alert to His behests.

(8)

Guru has annihilated all my Karams. He has taken me across on His boat.

(9)

Guru has enabled my Surat to hear the Shabd current. I ascend to Gagan, and reach the abode of the creator.

(10)

I quit Pind, and ascend to the top (Sunn). The mist being removed. I become pure.

(11)

I hear the resonance of Nam, and the melodious sound of the flute.

(12)

Surat and Nirat go on penetrating within with greater vigour. I get across the fourth Region (Sat Lok).

(13)

I get Darshan of Radhasoami. I now remain in His august presence all day and night.

(14)

SHABD 5

आरत सतगुरु की अब करहूँ ।
छिन छिन सुरत शब्द में धरहूँ ॥ १ ॥

I now perform Arti of Sat Guru. I apply my Surat to Shabd every moment.

(1)

I make all preparations for the ceremony of Arti. I hold the platter of Sucheti (vigilance) in my hand.

(2)

[Suchet Singh was the name of the eldest son of Chachaji Saheb.]

I kindle the flame of Sujani (wisdom) and behold Sudarshan (beautiful and handsome Form) within.

(3)

[Sujan Singh and Sudarshan Singh were the names of the second and the third sons of Chachaji Saheb]

Satsangis are all Sumeet (good friends). Pratap (good fortune) has smiled upon them and they have conquered the mind.

(4)

[Sumeet Singh was the eldest son of Suchet Singh. Pratap Singh (alias Chachaji Saheb) was the youngest brother of Soamiji Maharaj.]

I offer Bhog (food) with devotion and love. I fetch water from the ocean of Ami (nectar).

(5)

When Sat Guru takes His seat on the throne and delivers discourses, both Jyoti and Niranjana are put to shame.

(6)

I move the platter of Arti before Sat Guru. He casts a benign glance at me.

(7)

How should I sing His praises ! I again and again devote myself to the Holy Feet.

(8)

I am extremely worthless and humble and meek. Sat Guru has been kind and merciful from time immemorial.

(9)

He has initiated me in the perfect path of Surat Shabd Yoga. The sound of drum has become audible within me.

(10)

Shabd is constantly resounding. Ascending higher and higher Surat and Nirat are now getting awakened.

(11)

I bathe in Triveni (confluence of three currents) and merge the subtle mind in the region of Sunn.

(12)

I complete the Arti in all respects. Radhasoami has showered immense grace and mercy upon me.

(13)

SHABD 6

गुरु की आरत ठाँऊँगी ।
गुरु की सरन सम्हारूँगी ॥ १ ॥

I will perform Arti of Guru. I will adopt the Saran of Guru.

(1)

I will sing the praise of Guru. I will wash the Holy Feet of Guru.

(2)

I will sacrifice my mind before Guru. I will always associate with Guru.

(3)

I will ward off Kal and overpower Karams in no time.

(4)

I will enshrine the Form of Guru in my heart and enjoy the bliss of His Darshan all the time.

(5)

I will hear His discourses and act accordingly. I will elevate my Surat to Gagan.

(6)

I will ascend to Sunn and awaken the Shabd thereof. I will hear the incessant resonance of Daswán Dwár (tenth door).

(7)

I will merge in Sat Lok. After effecting this ascension in Abhyás, and experiencing bliss, I will come back to the world.

(8)

I will bring the members of my family to the Holy Feet of Guru.

(9)

I will teach them the ways of love and devotion, and make them perform Arti of Guru.

(10)

I will get my dead ancestors redeemed. I will thus prove the futility of the ceremony of Gayá.

(11)

[Gaya is a celebrated place of pilgrimage among Hindus. A surviving relative of a dead person performs certain ceremony there, called the ceremony of Gaya, expecting thereby to secure location in heaven for the dead ancestor.]

I will remove their illusions and delusions. I will help them get rid of wanderings and entanglements in false beliefs.

(12)

I will purify their intellect. I will make them firm and strong in their adherence to Sant Mat.

(13)

I will concentrate my Surat at the centre of the eyes, and translate it to Sahas-dal-kanwal.

(14)

I will get Darshan of Jyoti (flame), and merge in Shabd.

(15)

I will open the door to Banknāl, and take my seat in Trikuti.

(16)

I will bathe in Mānsarovar, and hear the Sārangi (violin).

(17)

I will get across Mahá-sunn, hear the sound Sohang coming from the flute of Bhanwarguphá. I will unravel hidden sounds and mysteries.

(18-19)

I will rush on the way to Sat Lok, and realize the true Nám Pad.

(20)

By means of a telescope, I will behold Alakh, and go there.

(21)

I will ascend to the inaccessible mansion of Agam. I will not reveal the mysteries of that region.

(22)

I will now prepare for Arti and enhance my love.

(23)

I will light the lamp of Surat in the platter of Bhakti (devotion). I will sing the hymn of Arti before Radhasoami, and get to Param Pad (the Original Home).

(24-25)

SHABD 7

गुरु आरत बिधि दीन बताई ।
मोह नींद से लिया जगाई ॥ १ ॥

Guru explains to me how to perform Arti. He awakens me from the stupor of infatuation.

(1)

He reveals to me Anhad Shabd, and turns my Surat from this side to that.

(2)

My inner eye is opened and I get Darshan. I am thrilled to come to Nij Ghar (true and real home).

(3)

I make a platter of Mánsarovar and a lamp of the moon for Arti.

(4)

I prepare for Arti with gusto and zeal. Anhad Nad becomes audible within me.

(5)

I score victory over the mind, the arch enemy. सुमत Sumat (good understanding) has dawned and दुरमत Durmat (folly) has vanished.

(6)

I devote myself to Guru's Holy Feet. I attain Sat Lok by His Dayá (grace and mercy).

(7)

Spiritual link being established, I ascend higher and higher. My mind is in high spirits at the prospect of uttering the Holy Name RADHASOAMI.

(8)

SHABD 8

गुरु चरनन पर जाऊँ बलिहार ।
जिन घट जोत दिखाई सार ॥ १ ॥

I sacrifice myself at the Holy Feet of my Guru, who has enabled me to behold Jyoti (flame) within myself.

(1)

Darkness is gone, and there is light now. I enjoy the blissful company of Guru.

(2)

I recognize none but Guru. Entanglement in rituals and delusions, as well as doubts and misgivings have all vanished.

(3)

I fix my gaze at the Holy Feet of Guru, and sacrifice all, my body, mind and riches, before Him.

(4)

How should I describe the eminence of Guru? I keep my Surat attached to the Holy Feet day and night.

(5)

I make ornaments of the glory and majesty of Guru. I use Surat as hammer and the mind as anvil.

(6)

I melt Moh (attachment, fatuity) in the कुठाली Kuthali[151] चित्त Chitt (attention). I blow air, through the pipe of mouth, on the fire off विरह Virah (pangs of separation) to make it aglow.

(7)

I draw wire through the जंत्री Jantri[152] of Prem (love) and give twist to Surat and Nirat.

(8)

I make तोड़ा Torá[153] and put it round the neck of Guru. I feel extremely elated to see the fascinating form of Guru.

(9)

I make a बाजूबंद Bazu-band [154] Of love, and कड़ा Kara[155] of faith and belief.

(10)

I make an अंगूठी Angoothi (ring) of my अंग Ang (body), and set it with jewels and diamonds of the Holy Name. I offer it to Guru to wear it on His finger.

(11)

Radhasoami is Din Dayal (merciful to the humble). I perform His Arti with care and attention.

(12)

SHABD 9

गुइयां री गुरु समझ सुनावें ।
प्रेम भरी सखियां मिल गावें ॥ १ ॥

○ गुइयां Guiyan[156]4! Guru is imparting proper understanding. Sakhis, filled with love, are singing in chorus.

(1)

He gives out the secrets and mysteries of inaccessible regions, and teaches the practice of Surat Shabd Yoga.

(2)

Those who have love and yearning, will apply themselves to this path.

(3)

They will cultivate love for Sat Guru and enjoy the bliss of Nam. Their latent spirituality will awaken and they will get admittance into the Highest Region.

(4)

Who can describe the good luck of those who have been attracted to the Holy Feet of Sat Guru!

(5)

Sat Guru will reveal the secrets of the internal path and make the अनहद शब्द Anhad Shabd of Sunn audible to them.

(6)

Sat Guru bestowed सो षद "SO" Pad (True Region) on His devotees, which Yogis[157] Yatis[158] and Naths[159] failed to realize.

(7)

He will enable Surat and Nirat to recognize Sat Nam and Sat Lok.

(8)

Pointing out Alakh and Agam, He will indicate the indescribable Anami (Nameless Being).

(9)

This अभेद Abhed status is not known to anyone. Only some rare Sants know it.

(10)

[On reaching Anami Pad, Surat can, at will, merge in the Nameless Being or retain its separate entity and enjoy the bliss of His Darshan. These two states are known as अभेद Abhed and भेद Bhed respectively.]

That "So" Pad (True Region) was easily attained by me. To whom shall I say about it?

(11)

I now complete this Arti, and enshrine Radhasoami in my heart.

(12)

SHABD 10

प्रेमी सुनो प्रेम की बात ॥ टेक ॥
सेवा करो प्रेम से गुरु की ।
और दर्शन पर बल बल जात ॥ १ ॥

O Premi (lover)! Hearken what I say about Prem (love). Engage yourself in the Sewa (service) of Guru with love, and devote yourself to His Darshan.

(1)

The discourses of beloved Guru should be as dear to a devotee as the lisping of a child is to its mother.

(2)

Guru should be as dear to a Gurumukh (devotee) as a loving woman is to a passionate lover.

(3)

Be never oblivious of Guru, whether you are eating or drinking, walking or moving, sleeping or waking.

(4)

The heart pierced by an arrow constantly throbs with pain. Exactly the same way does a lover feel the pangs of separation from the beloved.

(5)

A **गुरुमुख** Gurumukh who has developed so intense love for Guru is verily a worthy recipient of Parmarth.

(6)

So long as one has not developed such love, one is only greedy and covetous.

(7)

He is a **मनमुख** Manamukh wandering here and there like a rolling stone belonging to none. How can he attain Parmarth?

(8)

Radhasoami now enjoins upon you to hold the arm of Sat Guru and seek His protection.

(9)

SHABD 11

गुरु मेरे जान पिरान, शब्द का दीना दाना ।
शब्द मेरा आधार, शब्द का मर्म पिछाना ॥ १ ॥

Guru is my life and breath. He has granted me the gift of Shabd. Shabd is my prop and support.
The true worth of Shabd has dawned upon me.

(1)

What should I say about the efficacy of Shabd. Shabd comes from the inaccessible region.
Without Shabd, all Jivas wander in darkness.

(2)

They are engaged in the worship of water, stones and books. They belong to **मन मत** *Man-mat*^[160], they work under the dictates of the mind. They will be tossed about in the cycle of births and deaths.

(3)

Without the practice of Surat Shabd Yoga, a Jiva remains afflicted with all sorts of troubles and miseries. Without the Sewa (service) of the Sat Guru, he will be nowhere.

(4)

O you ignorant one! What else will Sat Guru teach and preach except the secrets of Shabd (viz., Surat Shabd Yoga)? Remember, if your mind and senses are not under control, you will be crunched by Kal.

(5)

Seek the protection of Radhasoami. You will be saved in every way. He will instantly shower His grace and mercy upon you and enrich you with the treasure that is inaccessible and unapproachable.

(6)

SHABD 12

गुरु चरन बसे अब मन में ।
मैं सेऊँ दम दम तन में ॥ १ ॥

The Holy Feet of Guru are enshrined in my heart. I worship them within me every moment.

(1)

I have developed love for the Dhun (Shabd, sound) within. I have got to the first Sunn, viz., the great expanse beyond third Til.

(2)

The anguish of passion and lust has been replaced by In **शील** Shil (good disposition) and **छिमा** Chimmá (patience and forgiveness).

(3)

Anger and avarice have also fled away. Egotism and infatuation have left.

(4)

Five Shabds have become audible. The mind has easily renounced worldly pleasures.

(5)

With the grace of Guru, light has dawned, and the world has now become alien.

(6)

I have discarded all external activities and have directed my attention inward.

(7)

Guru has afforded such a unique happiness as can- not be described.

(8)

The worldly Jivas are all unlucky. They are simply wasting their human life.

(9)

Why do they not cultivate love for Guru? Why do they remain a slave **जम** Jama (Kál)?

(10)

But who cares to listen to me? I keep mum.

(11)

Strengthen your faith in Guru Mat (religion of devotion to Guru). Care not for others.

(12)

Go to Trikuti. Ascend to Sunn.

(13)

Remove the barrier of Maha-sunn. Enter the market of Bhanwargupha.

(14)

You will then get to the mansion of Satt Purush and hear the Dhun of the **बीन** Bin (harp).

(15)

You will hear the Shabds of Alakh and Agam. Even hundred thousand millions of suns and moons look pale before the refulgence of those regions.

(16)

You will then meet your beloved Radhasoami. Nothing can be said about Him, except that He is Anámi अनामी (Nameless Being)

(17)

My Arti is unique. Some rare darling Surat will understand it.

(18)

This unfathomable secret has been imparted to you, which none knows except Sants.

(19)

Jivas of the world, who are given to rituals and observances, are blind. They have all been ensnared by Kal.

(20)

You should not talk to them about this profound Faith. It should be kept hidden from them.

(21)

Practise the Abhyás of Surat Shabd Yoga. Apply your body and mind to Sumiran (recitation of the Holy Name).

(22)

Go on beholding the countenance of Guru. Listen to the sound of अनहद शब्द Anhad Shabd every day.

(23)

Cultivate a keen desire to attend Satsang, and do so whenever you can.

(24)

I have learnt the Holy Name RADHASOAMI. This is the highest and noblest teaching.

(25)

SHABD 13

सतगुरु सरन गहो मेरे प्यारे ।
कर्म जगात चुकाय ॥ १ ॥

O my darling ! Adopt the Saran of Sat Guru so that the toll of Karams be paid off.

(1)

The whole world is lost in errors and delusions. Nobody likes to listen to this unique advice.

(2)

They are all unlucky, under the sway of Maya. No- body can attain this high status.

(3)

Those who are recipients of the grace and mercy of the Supreme Creator, will alone like to partake of this अमृत Amrit (nectar).

(4)

How far should I go on dwelling upon this high position? Only rare Gururnukhs understand and appreciate it.

(5)

Nothing is pleasing to them except the Holy Feet of Guru. They are absorbed in this bliss.

(6)

On getting Darshan of Guru, they forget all about their body. How could they be then aware of what is inside and what is outside?

(7)

What should I say of those persons who are so deeply absorbed in love?

(8)

They do not find this bliss in Yoga, Gyan and *Bairag*[\[161\]](#) which are, in fact, all dry.

(9)

Only some blessed devotees and lovers will be recipients of this precious gift.

(10)

Radhasoami says that some rare Gurumukh alone will sing this Arti.

(11)

SHABD 14

गुरु सरन आज मैं पाई ।
मेरे आनन्द अधिक बधाई ॥ 1 ॥

Today I have come under the Saran (protection and care) of Guru. My joy knows no bounds.

(1)

I have found Guru, the ocean of kindness. Songs of congratulations are being sung inside and out- side my house.

(2)

Guru is **परम पुरुष** Param Purush (Supreme Being) and **सुख दाता** Sukh-dátá (conferer of happiness). I am strongly attached to His Holy Feet.

(3)

I engage myself in devotion to Guru day and night. I sing His praises with my heart and soul.

(4)

I apply my Surat to the Darshan of Guru. I enhance my love for Him.

(5)

When I fix my gaze at the countenance of Guru, I behold the refulgence of myriads of suns and moons.

(6)

I announce openly that there is none equal to my Guru.

(7)

O my brother ! Hold fast to the Holy Feet of Guru. You have been endowed with the noble human form. Why do you go astray?

(8)

Engender love for Guru and make your life truly fruitful. This world is unreal like a dream.

(9)

Life in this world is like a dark night, which can be illumined if the moon of Guru's image rises.

(10)

When the moonlight of Guru's discourses shines in your heart, you attain serenity and calmness.

(11)

There is none greater than my Guru. All are over-whelmed by Kal.

(12)

Only a rare Gurumukh (devotee) will seek Sat Guru. Manmukhs (those under the dictates of their minds) are all slaves of Kal.

(13)

They only talk of the importance and greatness of Guru, but have no love for Him in their hearts.

(14)

They wander under the sway of delusions and errors. They do not apply their mind to Guru.

(15)

I consider such Jivas unfortunate, I do not recognize anybody except Guru.

(16)

I now perform Arti of Guru and hold fast to the Holy Feet of Radhasoami.

(17)

SHABD 15

गुरु चरन धूर कर अंजन ।
हिये नैन खुलें मन मंजन ॥

Let me use the dust of the Feet of Guru as collyrium. Then will my inner eye be opened and mind purified.

(1)

All darkness will be removed and the sun-like refulgent रूप Rup (image) of Guru will illumine my heart.

(2)

This will increase my love for Guru and enhance my zest every moment.

(3)

My Surat will ascend to Trikuti, meet Guru, and hear the Shabd of the Sat Guru Pad, i.e. of Sat Lok.

(4)

That Sat Guru is now in this world awakening the erring humanity.

(5)

What should I sing of the glory and eminence of Sat Guru. He is effecting the regeneration of fallen Jivas.

(6)

Mana and Maya try their best to keep Jivas in their snares but they are kicked away by Sat Guru.

(7)

I am a slave of the slaves of Sat Guru. I devotedly apply my body and mind to His Sewa (service).

(8)

I am low, sinful and unclean. Sat Guru has taken me in His lap and made me His own.

(9)

Guru has made my life fruitful. I behold His most charming and handsome Form.

(10)

This Arti (hymn of praise) was sung by दोना Doná. So says Radhasoami.

(11)

[Dona=(1) Name of a devotee. (2) Literally means two i.e., Surat and Nij Mana.]

SHABD 16

मैं कौन कुमति उरझाना ।
गुरु दरस छोड़ घर जाना ॥ १ ॥

How foolish I am that I give up the Darshan of Guru and go back to my house (to attend household duties)!

(1)

What should I do now to get Guru's Holy Feet implanted in my heart ?

(2)

Where can I hear such discourses, and sow the seed of Parmarath in my heart ?

(3)

I am day and night in gloom. Why should I leave the bliss of the Holy Feet?

(4)

Human life is not to be obtained again. Why should I drown myself in the world ?

(5)

Now I have decided never to leave the company of Sat Guru. I will sever ties with my body and mind.

(6)

I will eradicate Karams by the strength of Guru, and vanquish Kal by attending Satsang.

(7)

If Guru grants me His grace and kindness, this difficult task can be accomplished.

(8)

My only desire is that I may never be separated from the Holy Feet of Guru.

(9)

The past Sants as well as the Vedas have ranked none greater than Guru.

(10)

All sing the praise of Guru. This humble and meek Jiva has come to know of this fact.

(11)

My love and yearning for the Holy Feet of Guru has grown intense. I cannot describe the grandeur of even a nail of His toe.

(12)

Crores of suns and moons look dull in comparison with the refulgence of His nail.

(13)

The sun and the moon remove external darkness, while the Holy Feet illumine the heart and help the devotee thread pearls within. I devote myself to the nail of my Guru.

(14-15)

I now perform the Arti of Guru and apply my mind to the service and devotion of His Holy Feet.

(16)

O Sat Guru! Turn my Surat from this side to that. I am now going to my house. But I pray call me back.

(17)

O Radhasoami! Listen to this prayer of mine. Release me from the fetters of worldly attachments.

(18)

I am a slave of Thy slaves. One word from Thy holy lips will emancipate me.

(19)

SHABD 17

काल ने जगत अजब भरपाया ।
मैं क्या क्या करूँ बखान ॥ १ ॥

Kal has badly beguiled the world. How far should I go on describing it ?

(1)

He has laid stress, in Kali Yuga, on the practices of yore.

(2)

Ignorant Jivas, fond of amusement, are entangled in the worship of water and stone.

(3)

The intellectual and conceited have become slaves of learning.

(4)

Rest of the Jivas, who are of a mediocre class, are engrossed in *Japa*[162], *Tapa*[163], *Vrat*[164], *Sanjam*[165], and other delusions. They get roasted in the practice of penance amidst five fires.

(5-6)

Look at the tricks of Kal, some are tied by hands and others by feet. He has deluded all. To none has he shown the right path.

(7-8)

Moved by this pitiable plight of Jivas, Sant Sat Guru manifested Himself in the world.

(9)

He taught service and devotion to Guru, importance of Nám and the necessity of attending satsang.

(10)

He laid stress on these three methods. Consider all other methods as useless.

(11)

Know that the study of the *Vedas*[\[166\]](#), *Shastras*[\[167\]](#), *Smritis*[\[168\]](#) and *Puráns*[\[169\]](#) is mere waste of time.

(12)

Pandits[\[170\]](#) and *Bhekhs*[\[171\]](#), for the sake of their earning and livelihood, criticise Sants.

(13)

Sants explain the truth to Jivas for their good. But Jivas, conceited as they are, do not accept those teachings.

(14)

They hanker after wealth, name and fame. They are denuded of Parmáarth (religious understanding).

(15)

They wander in the cycle of transmigration, and again and again fall into the four kinds of species.

(16)

They study the books of the past *Yugas*[\[172\]](#) such as, *Vedánt*[\[173\]](#), and *Nyáya*[\[174\]](#) They neither possess the means (calibre) nor the requisite fitness to study the scriptures, but they are proud of their learning.

(18)

They do not study the teachings or religion prescribed for the present times. Therefore, they fall into the mire below.

(19)

Know that humility and true Guru Bhakti (devotion to Guru) constitute the religion of this age.

(20)

Achieving purification and steadiness of mind, ascend to Gagan by the path of Shabd.

(21)

Attain the regions of five Shabds by practising Surat Shabd Yoga internally.

(22)

Go on ascending, step by step, by the practice of Shabd, and reach Sat Nám Sach Khand.

(23)

To this end, first of all, perform devotion to Guru. All else comes afterwards.

(24)

Enshrine the image of Guru in your heart and cherish love for Him as a Chakor does for the moon.

(25)

So long as you are not able to engender such love, you should continue with the same method as prescribed above.

(26)

When Guru Bhakti (devotion to Guru) is perfected, your Surat will ascend to higher regions.

(27)

Those who work hard at Shabd Yoga without devotion to Guru, are foolish.

(28)

Shabd will become audible by the grace and kindness of Guru. He is all-powerful. He draws your Surat upwards.

(29)

Without Gurumukhta (devotion to Guru), Surat will never rise, nor will Gagan be pierced and Nám obtained.

(30)

Gurumukhta (devotion to Guru) is the base and foundation. Other methods are only branches or auxiliary.

(31)

Guru should be dear to a devotee as a son to his mother, a woman to her passionate lover, water to fish, and Swánti rain to Chátrik (Papihá bird). Then only can progress be expected.

(32-34)

I have said all that I have to say, it is now up to you to accept it or not.

(35)

This is the Arti of a Gurumukh. Only a Gurumukh will testify to it.

(36)

Radhasoami has laid stress on Bhakti (devotion) to Guru. Therefore, perform Guru Bhakti.

(37)

Devotion to anyone else should be discarded. Why do you get yourself plunged in Chaurási?

(38)

Radhasoami declares that no activity is at par with devotion to Guru.

(39)

Contemplate the form of Guru every day. Always hear Guru's Shabd with your ears.

(40)

Eyes, ears and heart, all three should be spotlessly clean like a crystal palace.

(41)

Radhasoami repeatedly stresses the importance of Guru Bhakti (devotion to Guru).

(42)

BACHAN 9
IN PRAISE OF
SAT GURU
AS THE EMBODIMENT OF SHABD

SHABD 1

धन्य धन्य धन धन्य पियारे ।
क्या कहूँ महिमा शब्द की ॥ १ ॥

Blessed is my darling Shabd. What should I say about the efficacy of Shabd !

(1)

Those alone who have come in contact with Shabd, realize the greatness of Shabd.

(2)

Shabd protects me every moment. There is nothing like Shabd.

(3)

Those who do not know the superiority of Shabd, remain wandering in delusions.

(4)

Blessed are those who have found the Guru who teaches Shabd Yoga and who have cultivated love for Shabd. Those who are engaged in the practice of Shabd (Surat Shabd Yoga) are extremely fortunate.

(5-6)

The mind cannot be controlled without Shabd Abhyas. Therefore, endeavour in applying your Surat to Shabd.

(7)

What for were you granted human form if you do not acquire the wealth of Shabd?

(8)

Shabd is resounding every moment within you. Why do you not listen to it?

(9)

To get an inkling of Shabd, you must meditate in seclusion.

(10)

Give up sloth, slumber and laziness. Apply yourself vigorously to Shabd.

(11)

Five Shabds are resounding in the inner recesses of every being, find them out.

(12)

Guru has imparted the knowledge of Shabd to you. Meditate upon Shabd.

13)

I have disclosed the secrets of various Shabds. But pity it is that nobody pays attention to Shabd.

(14)

Those who did not ascend to higher regions by means of Shabd, have wasted their life.

(15)

Radhasoami has said enough, He now keeps mum. No one can catch hold of the current of Shabd without requisite fitness.

(16)

SHABD 2

शब्द ने रची त्रिलोकी सारी ।
शब्द से माया फैली भारी ॥ १ ॥

Shabd has created the three worlds. The entire expanse of Maya is due to Shabd.

(1)

Shabd has created *And*[\[175\]](#) and *Brahmand*[\[176\]](#). Shabd has brought into existence the seven *Dweeps*[\[177\]](#) (Islands) and the *Nau-khand* [\[178\]](#) (nine continents).

(2)

Shabd sustains the three Gunas or qualities (Satoguna, Rajoguna and Tamoguna or Vishnu, Brahma, and Shiva) and the creation brought about by them. Shabd maintains the earth and the heavens.

(3)

Jiva and Brahm both have emanated from Shabd, and so also have the sun and the moon.

(4)

Shabd has created Sunn and Maha-sunn as also the fourth Lok (region).

(5)

Shabd is reverberating within everybody. Shabds of Alakh and Agam are wonderful.

(6)

Nothing is devoid of Shabd. Shabd fills all space.

(7)

What should I say in praise of Shabd! I enjoin upon you to contact with Shabd somehow.

(8)

Guru now impresses upon you that none can help the Jivas except Shabd.

(9)

Apply your Surat to Shabd lovingly. Shabd alone is Chetan (spiritual). It illumines your inner self.

(10)

Practise Shabd Yoga every day. Without Shabd your egotism cannot be removed.

(11)

Keeping your mind under restraint perform Shabd Abhyas. Kal, Karam, etc., are subdued by Shabd.

(12)

My dear, hear me. Merge your Surat in Shabd. You can never be redeemed without Shabd.

(13)

Shabd is ringing within you. Hear it with rapt attention.

(14)

Take your Surat to Gagan Shikhar (Trikuti and Sunn), where Dhuns (Shabds) are reverberating melodiously.

(15)

If longing for Shabd is engendered, all pleasures of the world will become insipid.

(16)

None has listened to the real Shabd. That is why all are subject to recurrent births and deaths.

(17)

Sants have promulgated the path of Shabd. Save Sants, no one knows the secrets of Shabd.

(18)

Without Shabd, you will be in great distress. Catch hold of Shabd. Why labour in vain?

(19)

Concentrate your Surat and apply it to Shabd. This is the secret openly disclosed by Radhasoami.

(20)

SHABD 3

सब की आदि शब्द को जान ।
अंत सभी का शब्द पिछान ॥ १ ॥

Know ye, that Shabd is the beginning and the end of all.

(1)

The three loks (worlds) and the fourth Lok, all have been created by Shabd.

(2)

Both Shabd and Surat are like two currents. They are the Pran (breath) of Anami Purush.

(3)

All vitality is derived from Shabd and Surat. Without Shabd, there is no existence.

(4)

Shabd, in an unmanifest form, is *Anám*[\[179\]](#) and in a manifest form, it is Nam.

(5)

Whether Nam or Anam, it is all Shabd. If there were no Shabd, everything would disappear.

(6)

Just as fire is latent in stone, so is Shabd in Anam. Both Nam and Anam are of the same form.

(7)

Shabd is the cause, and Shabd, the effect. Shabd has created all that exists.

(8)

Shabd assumed the form of Agam, and then that of Alakh. Shabd is Sat Nám and Sat Shabd.

(9)

Shabd is Nih-akshar (Maha-sunn). Shabd is Akshar (Sunn). Sohang and Rarang, both are Shabd.

(10)

Ong and Niranjan are Shabd. There is Shabd of Brahm as well as of Maya.

(11)

Shabd is जीव Jiva. Shabd is also सीव Siva (i.e., whom Jiva serves or worships). From Shabd emanated Surat, and from Surat emanated Shabd.

(12)

ओत OT and पोत POT are nothing but Shabd. High and low, both are Shabd.

(13)

[What merges in ओत OT is termed पोत POT. What absorbs पोत POT, is known as ओत OT. ओत 'OT' attracts and supports all and पोत 'POT' forms the circumference within which all is encompassed and held.]

Shabd is Sewak (one who serves), and Shabd is also Soami (Lord, Master). Shabd is अंतरजामी
Antarjāmi (knower of all).

(14)

Shabd does not die. Shabd is अमर Amar (undying). Shabd does not decay. Shabd is अजर
Ajar (free from decomposition).

(15)

Guru and Dās (disciple), both are Shabd. All hopes and expectations are false without Shabd.

(16)

Shabd is imperishable. It is the body which perishes. Nothing can be gained without Shabd.

(17)

All Sants have spoken of Shabd as the essence of all. Without Shabd, one cannot get redemption.

(18)

Shabd is deep, Shabd is profound. Without Shabd, one cannot attain the abode of eternal rest and peace.

(19)

Without Shabd none can be steady. Without Shabd, all religious pursuits are useless.

(20)

Shabd will remove all shackles. Shabd will eliminate all physical and mental pain.

(21)

Shabd is the fish and Shabd is the water. Kabir Saheb speaks of Shabd.

(22)

Guru Nanak speaks of Shabd, so does Tuisi Saheb.

(23)

Shabd is the वस्त्र Vastra[180] and Shabd is the चीर Chira[181] Shabd is the butter, and Shabd is the essence.

(24)

Search within your body and you will find Shabd. Shabd is in Sahas-dal-kanwal and Trikuti.

(25)

Without Shabd all Jivas are captives, bound and tied. You will get Shabd, if you contact a Faqir (Sant).

(26)

Shabd is the bass (in music), or the left. Shabd is the treble (in music), or the right. Without Shabd, all activity is vain like the churning of water.

(27)

Catch hold of Shabd, and all becomes yours. He who is in contact with Shabd, is rich.

(28)

Shabd is the emperor and Shabd the minister. Radhasoami says that one should try to understand this secret.

(29)

SHABD 4

गुरु की दया ले शब्द सम्हार ।
गुरु के संग कर शब्द आधार ॥ 1 ॥

Relying on the grace and mercy of Guru, grasp Shabd firmly. In the company of Guru, make Shabd your support.

(1)

Shabd will redeem you. Without Shabd you will be buried along the currents of eighty four.

(2)

Practising Shabd Yoga is the only real activity. Shabd will lift you to Daswán Dwár (tenth orifice, Sunn).

(3)

Engender love for the Guru who is an adept in Shabd Yoga. Discard all other activities.

(4)

There is no one else but Shabd to steer you. Shabd alone does good to all.

(5)

There are Shabds and Shabds. Guru will impart to you true knowledge of different Shabds.

(6)

Fix your Surat at the third Til. You will then come in contact with Shabd, and your anxieties will be removed.

(7)

Shabd will take you out of the world. Apply yourself carefully to Shabd.

(8)

Make Shabd alone your sustenance. O my friend! None can be saved without Shabd.

(9)

Shabd will banish all egotism. Shabd will cast off all evils.

(10)

I repeatedly impress upon you that except Shabd, there is no essence or reality.

(11)

Do not sit idle. Apply yourself to Shabd. Get across in the boat of Shabd.

(12)

Blessed are those whose hearts have been illumined by Shabd, and who have the Support of Shabd.

(13)

You also rise by hearing the resonance of Shabd. Shabd will then become a garland round your neck.

(14)

Catch hold of Shabd, and leave the rest. Without Shabd, there is no salvation.

(15)

You ignorant one ! Learn the secrets of Shabd. Why are you going astray under the dictates of mind?

(16)

Withdraw your Surat at the third Til. The current of Shabd is on the right side. On the left side, are the snares of Kal. Leave the Shabd coming from the left. Listen carefully to the sound of the bell and the conch, beyond which is the Shabd of Omkár.

(17-18-19)

Hear Rárankár in Sunn, and the melodious flute in Bhanwarguphá.

(20)

In Sat Lok, hear the Dhun of the Bin (harp). I will not disclose the Dhuns or Shabds of Alakh and Agam.

(21)

Radhasoami has revealed the secrets in detail. Now grasp the significance of this revelation, and always keep it in your mind.

(22)

SHABD 5

शब्द बिना सारा जग अंधा ।
काटे कौन मोह का फंदा ॥ १ ॥

Without Shabd, the whole world is groping in the dark. Who can cut asunder the noose of Moh (infatuation)?

(1)

Without Shabd, all efforts are futile and all the Jivas are in bondage.

(2)

Shabd is the sun. Shabd is the moon. Without Shabd, a Jiva remains unclean.

(3)

Without Shabd, all are steeped in ignorance. Shabd is the preceptor as well as the precept.

(4)

If you apply yourself to Shabd, you will be a recipient of bliss. Sans Shabd, everything is blasphemy.

(5)

Therefore, engage in the practice of Surat Shabd Yoga. Think of no other practice.

(6)

Learn the secrets of Shabd from Guru and then merge in Shabd.

(7)

Shabd illumines the path to higher regions. Peep into the city of Shabd.

(8)

Shabd is distinct and separate from all. Shabd accomplishes everybody's task.

(9)

Know that Shabd is the essence of all. Take to Shabd and you will be redeemed.

(10)

O friend! Perform Shabd practices. Subdue Kal by Shabd.

(11)

See the stages of Shabd within yourself. By the practice of Shabd, behold the Beloved.

(12)

Shabd effaces the lines of Karam. Shabd unites you with Shabd.

(13)

Without Shabd, all knowledge is superficial and all meditation hollow and sham.

(14)

O ignorant one! Do not give up Shabd. Radhasoami warns you again and again.

(15)

SHABD 6

शब्द की करो कमाई दम दम ।
शब्द सा और न कोई हम दम ॥ १ ॥

Devote yourself every moment to Shabd. There is no friend like Shabd.

(1)

Hear Shabd by closing your ears. Follow the incessant resonance of Shabd.

(2)

Shabd will free you from egotism. Contact the current of Shabd and you will attain stability within.

(3)

You will see the dazzling light and then remain absorbed in sound every moment.

(4)

You will give up all pleasures and become detached from the world. You will ascend, and hear a deep sound.

(5)

Guru enjoins upon you to remain firmly absorbed in Shabd. You will then hear a sound like बम बम Barn-Bam.

(6)

[बम बम Barn-Bam is the sound of the region of Shiva, just above the third Til. Shiva is always saluted or addressed as Barn-Bam Mahadeo.]

Your Surat will go up merrily, reach Sunn and hear the melodious music.

(7)

You will hear a heavy sound. What should I say about the efficacy of Shabd? It is very great.

(8)

Whatever I may say, is inadequate. This matter is like a sealed book. How can I say it openly?

(9)

Your Surat will gain access to Adhar (the region resting on no support) and enjoy the close company of her Beloved.

(10)

All the darkness and impurity of the heart will vanish. Shabd will be raining constantly with a soft pattering sound.

(11)

The light will spread within you. Ami-ras (nectar) will be dripping like dew.

(12)

All efforts of the mind having failed, it is in despair. Now the balm of Dhun is applied to Surat.

(13)

I surrender myself whole-heartedly to Guru. Radhasoami gives such discourses one after another.

(14)

SHABD 7

शब्द संग बाँध सुरत का ठाट ।
बहे मत जग का चौड़ा फाट ॥ १ ॥

In the company of Shabd, withdraw and concentrate your spirituality. Do not drift in the world, which has a vast expanse.

(1)

Without Shabd, you cannot find the way Home. Stages of Shabd are to be found within yourself.

(2)

Be allied to Shabd and then repose in peace on the cot of the six Chakras.

(3)

Ascend to Gagan, and taste Ami-ras (ambrosia). Without Shabd, there is no other straight path.

(4)

Fill the pitcher of your mind with Shabd. Shabd alone can eradicate Karams.

(5)

Without Shabd, you are wandering homeless. Get detached from the world by associating with Shabd.

(6)

Shabd removes the barriers. In the company of Shabd, you can peep into the vast courtyard.

(7)

Always sort out the right Shabd (sound). Drink the nectar of Shabd yourself, and distribute it to others.

(8)

Then you will strike the pate of Kal. In the company of Shabd, there will remain no aré Ánt. Radhasoami proclaims that Shabd opens साँट Sánt.

(9-10)

[Below Sat Desh, Surat, Mana and Maya, are just together, all three of them. This is called साँट 'Sánt'. Lower down, they are twisted. This is called आँट 'Ánt'. At the third Tīl, they are twisted and intertwined in a knot गाँठ (Ganth). Thus there are Sánt, Ánt, and Gánth.]

SHABD 8

सुरत अब शब्द माहिं नित भरना ।
करो यह काम और नहिं करना ॥ १ ॥

Now apply your Surat to Shabd regularly. Always perform Surat Shabd practice. Do this alone and do not attend to any other activity.

(1)

Behold a shining lotus in the sky above. Then see the dazzling Jyoti (flame).

(2)

Reverse the direction of your Surat (spirit) and Mana (Mind). Enter Sukhmana (middle current) and then turn upwards.

(3)

Abandon Irá (the left side), and join Pinglá (the right side). Withdraw your Surat (spirit current) and proceed.

(4)

Catching hold of the sound, meet the presiding deity of the region, from whom the sound is emanating. Give up pride and egotism. Stop going astray.

(5)

See the wonderful spectacle in the dome. Hear Ong and thunder.

(6)

Arrive at the shore of Mánsarovar lake in the region of Sunn, become a Hansa, and feed upon pearls all day and night.

(7)

Your Surat will attain its true home and be absorbed in the bliss thereof.

(8)

May you ever partake of the bliss of that region. This is the Mauj of Radhasoami Dayal.

(9)

SHABD 9

धुन सुन कर मन समझाई ॥ टेक ॥
कोटि जतन से यह नहीं माने ।
धुन सुन कर मन समझाई ॥ १ ॥

When one begins to hear Shabd, one's mind is brought under control. By no other means will it come round.

(1)

Yogis are engaged in Yoga practices, and Gyánis in acquiring Gyán.

(2)

Tapsis dissipate themselves in Tapa (penance), and Jatis in Jata (curbing their sense and passions).

(3)

Dhyánis who are engaged in mental contemplation suffer jolts.

(4)

Pandits who read and recite the Vedas, will be dispossessed of their power of learning.

(5)

Intellect and cunning will be of no avail. The learned will repent their conceit.

(6)

No other practice is efficacious. Apply yourself vigorously to the practice of Shabd (Surat Shabd Yoga).

(7)

When Guru, well-versed in the secrets and mysteries of Shabd, is met, the disciple will have longing and yearning for Shabd.

(8)

When one practises Surat Shabd Yoga, then only one's mind will become somewhat steady.

(9)

Nothing can be gained by envy, greed or hypocrisy. One has to surrender one's body and mind.

(10)

A covetous and hypocritical person can never contact Dhun (Shabd).

(11)

This Dhun or Shabd is of the Highest Region. Only a Sant soldier can contact it.

(12)

He will control the mind and mount on it. He will lay siege to the fortress of Gagan (Trikuti).

(13)

He will cross the moat round the expanse of Sunn, and come to the border of Maha-Sunn.

(14)

He will then break open the gate of Bhanwarguphá. The crystal palace of Sat Guru will become visible.

(15)

The spectacle of that region is wondrous and astonishing. There each ray has the light of crores of suns and moons, and illumines घट Ghat and औघट Aughat.

(16-17-18)

This is a strange sight. Only a Gurumukh devotee can enjoy it by reversing and turning his spirit current.

(19)

How far should I describe that glory? Whosoever attains Sunn Samádhi or Chaitanya Samádhi (state of conscious absorption), can know what it is like. But then he cannot describe it, just as a dumb person is unable to describe the taste of sugar he has eaten. This is an indescribable and unique story

(20-21)

Radhasoami has revealed the secrets openly.

(22)

SHABD 10

अनहद बाजे बजे गगन में ।
सुन सुन मगन होत अब मन में ॥ १ ॥

The mind is now delighted to hear Anhad Shabd resounding in Gagan.

(1)

Guru has made this Dhun (Shabd) audible to me within my body or Pind. Let me also apply my Surat to the sound of thunder.

(2)

I have killed the lion, and conquered this jungle. I have come in contact with Shabd after the lapse of many a Yuga.

(3)

I have applied myself to Shabd so intently that its Dhun (resonance) has now begun to reverberate incessantly in every nerve of my body.

(4)

Hearing Shabd, I go to Sunn, and turn out all ghosts and goblins (evils).

(5)

My Surat will never come back to these regions of evils. By the grace of Guru, I have contacted Shabd within myself.

(6)

All suffering has been removed by Shabd. I am now wide awake. The world appears to me unreal like a dream.

(7)

I now daily hear Shabd in this mansion (body or Pind). All the time, I am engaged in this practice.

(8)

I get gems of Shabd within me and proceed onwards from one Shabd to another.

(9)

Crushing passion, I seize the current of Shabd. Radhasoami addresses all and gives out this teaching.

(10)

BACHAN 10

A DEFINITION OF SHABD OR NÁM

S H A B D 1

नाम निर्णय करूं भाई ।
दुधा विधि भेद बतलाई ॥ १ ॥

My brother ! I am going to define NAM (Name). It is of two kinds.

(1)

They are Dhwanyátmak Name and the Varna form of the Dhwanyátmak Name. I give out details of both these kinds.

(2)

What is uttered by tongue may be termed as Varna or Akshar.

(3)

What is spoken and reduced to writing is termed Varnátmak.

(4)

This Varnatmak (Varna form of Dhwanyátmak Name) is delim Lakhayak (pointer or indicator) of Dhun (sound). But without perfect Guru, nothing can be achieved.

(5)

[‘Varna’ means a letter, character, sound; and ‘atmak’ is a suffix meaning, with, consisting of, made and composed of. VARNATMAK, therefore, means a Varna form or imitation in articulate speech of DHWANI (Dhun) or a DHWANYATMAK Name. For instance, ‘OM’ when uttered orally, is the Varna form of the Dhwanyatmak Shabd ‘OM’ resounding automatically in the region of Trikuti. Thus, when the Shabds of higher regions or regions above the eyes are expressed on this plane in speech or in writing, that expression is the Varna form (in the form of the letters of alphabet or the form composed in the letters of alphabet) of the Dhwanyatmak Shabd of the respective region. This Varna form is, as Soamiji Maharaj calls it, NWWW ‘Lakhayak’ (pointer or indicator) of the Dhun or Dhwanyatmak Shabd of which it is the Varna form. The Varnatmak of the Dhwanyatmak (i.e., the Varna form of the Dhwanyatmak Nam), although it comes to be written or uttered by tongue, should not be confused with mere Varnatmak or Vaikhari names, that is, mere conventional names which are also written and uttered, but have no connection whatsoever with the nature of the things, objects and personages denoted by them, or are merely descriptive of certain attributes of the objects or personages signified by them. One is Lakhayak (pointer or indicator of the Dhun or the Dhwanyatmak Shabds of regions above the eyes; the other emanates from Nabhi Chakra (centre at navel), passes through head and throat centres (ganglia at head and throat) and comes out of the mouth for carrying on the day-to-day business of life, and has no connection with the Dhun at all. The former is called the Varnatmak of the Dhwanyatmak or the Varna form of the Dhwanyatmak or only Dhwanyatmak; the latter is a pure and simple Varnatmak name. The former, if repeated or recited in the prescribed manner, can establish a spiritual rapport between the devotee and the self-resounding Dhun, of which it is the LAKHAYAK.]

If one comes in contact with a Guru, who is an adept in the secrets of Nám or Dhun (Shabd), one's Surat, by the help of Dhun, can unite with the Dhuni (the Being or the Purush), from whom that Dhun is emanating.

(6)

If one finds Soami, He will show that Nám (or Word) and Námi (the Purush, whose Nám it is) are one and the same.

(7)

One starts with the Sumiran of the Varnátmak or the Varna form of a Dhwanyátmak Name. In the end, one meets the Dhwanyátmak Námi (the Being or Purush).

(8)

Cleanse your Surat (spirit) and mind with Varna (Varna form of the Dhwanyátmak Nám). Then, ascend to Gagan, and catch Dhun (Shabd)

(9)

Dhun (Shabd) and Dhuni (The Purush or Being) are one and the same. Perceive Shabd by your Surat.

(10)

When Shabd and Surat become one, you will perceive Dhwanyátmak Name.

(11)

But how can one attain this state without Guru and the performance of practices taught by Him.

(12)

He, who has love and yearning, is fortunate, he is a gurumukh.

(13)

I have described Nám (Name) and Námi (the Deity whose Name it is) and explained the secrets of perceiving the अभेद Abhed (indistinguishable).

(14)

Everything depends upon the Mauj of Guru. He can transform anybody He likes, into a gurumukh (devout disciple and devotee).

(15)

A Gurumukh offers his body and riches to Guru, he loves Him with his निज मन Nij Mana (higher mind.)

(16)

He then applies himself to Dhun (Shabd), and then gets rid of the three Gunas, i.e., he gets beyond the sphere of the three Gunas.

(17)

I have described the distinction between 'Varna' and 'Dhun'. They are also called Vách (gross, phenomenal, visible, manifest) and Laksh (subtle, noumenal, invisible, unmanifest, formless, incorporeal).

(18)

Vách is Varnátmak, and Laksh is Dhun which is one with the Dhuni.

(19)

Bhekhs (ascetics) and, in fact, the whole world are entangled in the Varna (Varnátmak form of a Name). Only a Sant knows the secrets of Dhun (Dhwanyátmak Name).

(20)

Bhekhs dissipate themselves in repeating Varna (Varnátmak form). They get nothing at all.

(21)

Since they are not initiated in the secrets of Dhun or Shabd, they cannot gain the fruit or bliss of the Dhwanyátmak Name.

(22)

Though they may utter Nám thousands and lacs of times a day, their inner eye shall never be opened.

(23)

Darkness of ignorance will not be removed. They will be led astray by मोह *Moh*[\[182\]](#), मद *Mad*[\[183\]](#) and काम *Kám*[\[184\]](#).

(24)

The reason is that they could not understand and grasp the significance of Dhun and Dhuni (the Deity from whom emanates the Dhun or Shabd) nor did they take to Surat Shabd Yoga.

(25)

They did not meet a Guru who knows the secrets of Dhun and who may enable them to perceive Dhun (Shabd, sound) and to get rid of ailments and maladies.

(26)

Kál has destroyed their intelligence. They have wasted their human life.

(27)

Out of compassion, Sants address these Jivas, but they do not listen.

(28)

Sants give out the secrets of the five Dhuns (Shabds) and teach Surat Shabd Yoga.

(29)

Sants give out the details of Dhuns and their forms and regions.

(30)

Sants teach the practice of Surat Shabd Yoga. But Jivas do not listen to what Sants say.

(31)

Sants raise the Surat of Jiva to Gagan and make Shabd audible to him within himself.

(32)

When the Surat reaches Brahmánd, it begins to perceive Shabd. While in Sahas-dal-kanwal, it has some inkling of Shabd.

(33)

The Surat ascends to Banknal, rushes to Trikuti and gets access to Sunn or Daswán Dwár.

(34)

The Surat is delighted to see the spectacle of Mahá-sunn and it then hears the Shabd of Bhanwarguphá.

(35)

The spirit entity then reaches Sat Lok, which is Amar Pad (everlasting region) and Mool (origin or source) of the creation of **पिंड** Pind, **अंड** And and **ब्रह्मांड** Brahmand. It hears the sound of the Bin (harp).

(36)

The spirit entity then beholds Alakh and Agam also, and ultimately meets the **मूल नाम** Mool Nam (the Origin and Source of all Names).

(37)

I now give out openly that RADHASOAMI is that **मूल नाम** Mool Nám. You should grasp the significance of this revelation.

(38)

SHABD 2

**नाम रस चखा गुरु संग सार ।
काम रस छोड़ा देख असार ॥ १ ॥**

I experienced the bliss of Nám, in the company of Guru. I gave up pleasures of the world, realizing that these are transitory and unreal.

(1)

Having curbed my mind, I got dyed in the colour of Nám. I burnt **क्रोध** Krodh (anger) and adopted **छिमा** Chhimá (patience and forgiveness).

(2)

Today I obtained the treasure of Nám. I cast off Lobh (avarice, greed) realizing that it is **कंगाल** Kangál (poor).

(3)

When I ascended to Akásh (sky), I attained Nam, I saw light and the darkness of Moh (attachment, infatuation) was gone.

(4)

In Trikuti, I was delighted to receive the wealth of Nám. I abandoned Ahankár (pride, egotism) and became happy.

(5)

I heard the Dhun of Nám in Sunn or Daswán Dwár. Beyond Mahá-sunn, I attained Nam Pad.

(6)

In Bhanwarguphá, my Surat heard the Shabd of Sohang and the melody of बंसरी Bansri (flute), and received sustenance from them.

(7)

In the company of Nám, I reached the fourth pad, and then went to Alakh Lok.

(8)

Adorning myself with Nám. I arrived at Agam Lok, and then, met the Most Excellent, Eminent and Illustrious Name RADHASOAMI.

(9)

Making a bonfire of the world, attend Satsang. Your W Ghat or inner self will be illumined.

(10)

मान Man and मद Mad (pride and arrogance) will both be vanquished. In नाम पद Nám Pad, your Surat will put on a garland of Nám round its neck.

(11)

Sants give out these teachings. But the Bhekhs do not accept them. They are foolish.

(12)

Pandits (the learned) and Yogis (Yoga practitioners) remained on this end. They could not cross over to the other side. Gyánis (sophists) remained lost in their sophistry.

(13)

Only some rare Sants have access to the inaccessible regions. They have penetrated the barrier at the third Til.

(14)

Sants describe the stages of Nám as they see with their eyes. There is no confusion and ambiguity.

(15)

They have lifted the curtain, and revealed Nám. I explain this to you out of love.

(16)

Seek the extremely munificent Sat Guru. You will get redemption.

(17)

You will then be initiated in the Most Supreme Nám. Withdraw your spirituality and proceed upwards.

(18)

Like a fish, ascend upwards, against the current. Like a spider, hold fast to the thread, and return along it.

(19)

Kal feels tired and exhausted and Maya feels ashamed because I do not pay attention to them.

(20)

My Surat has now attained her Nij Gharbár (the Original Home) and met the Supreme Being, Radhasoami.

(21)

BACHAN 11

IMPORTANCE OF SATSANG AND REVELATION OF SATNAM (TRUE NAME)

SHABD 1

कहाँ लग कहूँ कुटिलता मन की ।
कान न माने गुरु के बचन की ॥ १ ॥

How far should I go on depicting the crookedness of Mana (Mind)? It pays no heed to the words of Guru.

(1)

Love has disappeared, and devotion is eclipsed. Instead, the reservoir of enmity and jealousy has opened.

(2)

Maya has employed her trickeries and fraud. Kal has spread the cover of darkness, ignorance and impunity. The result is, Satsang appeals to me on mere intellectual and theoretical grounds, forbearance and reliance on the Mauj of Guru have completely vanished.

(3-4)

It is difficult to describe the state of affairs. The effect of Kali Yuga is manifest.

(5)

Satsangis are brothers and sisters, being disciples of the same Guru. But quarrels and disputes occur daily among them.

(6)

Kal thus plays his trickeries and fraud, and gets entrance into Satsang.

(7)

When Kal fails in his attempt otherwise, he manages to find his way into Sewá (service) in Satsang.

(8)

Kal gets hold of everybody's mind by employing his trickeries in Sewá.

(9)

Kal has so misguided Satsangis that when Guru admonishes them, they feel peeved at heart.

(10)

They pay no attention to the admonitions of Guru. Again and again, they follow the dictates of their mind.

(11)

They find fault with Guru. Thus Kal succeeds in taking them to Chaurási again and again.

(12)

They attended Satsang for a long time, but no benefit has accrued to them.

(13)

I now pray to Sat Guru, to subdue Kal and correct my mind.

(14)

Kal is not stronger than You. Be pleased to cut off the noose of Jama.

(15)

May Satsangis develop strong love for Your Gracious Feet and may their minds become pure and clean.

(16)

Banish enmity and malice from their hearts so that they may enjoy bliss together.

(17)

May Satsangis live together in harmony and always love one another.

(18)

This is now the ordainment for all. Those, who do not follow this, are under the sway of Kal.

(19)

Those who obey My order, shall be admitted to the Darbár of Sat Guru.

(20)

Always pay heed to this advice of Guru and correct your understanding.

(21)

Those who are under the sway of Kal, will not accept my advice.

(22)

Now have no anxiety or worry. Utter True Name every moment.

(23)

Consider yourself to be most abject and insignificant.

(24)

Why do you take airs? Are you not aware that death is hovering overhead all the time?

(25)

Have you not seen how a destitute beggar behaves in a meek and humble way in this world?

(26)

Anyone may say harsh words to him, but he does not take ill at all.

(27)

What have you achieved by attending Satsang for such a long time when your mind has not become humble and meek like that?

(28)

It now behoves you to cultivate humility.

(29)

Beseech humbly, fall at the feet of, and maintain cordial relations with brother Satsangis.

(30)

If a Satsangi is displeased with another, he should persuade him, implore him with folded hands and fall at his feet.

(31-32)

And if that Satsangi is still not willing to be reconciled, he is a sinner against Sat Guru.

(33)

How can the malady of one who is consumed with jealousy and rancour be cured?

(34)

The only remedy is that either he exercises his faculty of discrimination and brings his mind round, or Sat Guru showers His Dayá (grace and mercy) on him.

(35)

Without Sat Guru's Daya nothing can be achieved, and without discrimination bad habits cannot be changed.

(36)

If Sat Guru is pleased to take pity on him and showers special Dayá (grace and mercy), his **दुर्मत** Durmat (evil and malice) will be driven away.

(37)

How can the malady of a person who is humble outwardly, but harbours malice within, be cured?

(38)

Now such a person should try to discard insincerity and hypocrisy and cultivate virtue.

(39)

If he finds himself unable to accomplish this, he should pray to Sat Guru for help.

(40)

He should frankly confess his insincerity and hypocrisy. He should engender love and faith in Satguru and lay bare his faults and shortcomings before Him.

(41)

He should disclose his sins and blemishes to Sat Guru, and, again and again, beseech Him to forgive him.

(42)

O Soami! Cleanse me of my falsehood and guile. I am powerless. Redeem me.

(43)

It is only if You are extremely gracious that my hypocrisy and insincerity will be removed.

(44)

There is no other remedy. Without Dayá, nothing can be of any avail.

(45)

Hypocritical mind is within everyone. It holds all in its grip.

(46)

Jiva attends Satsang, though, internally, he cherishes love and regard for the world. However, by the grace of Guru, this hypocrisy will be removed.

(47)

He who does not lay bare his faults and shortcomings before Guru, and claims himself to be sincere, is doubly sinful. He can never be mended.

(48-49)

He is not fit for Satsang. He is suffering from an incurable malady.

(50)

But if he comes in contact with the omnipotent Sat Guru, bows his head at His Holy Feet and attaches himself to Satsang, he will gradually be relieved.

(51-52)

If one gets the benefit of Satsang, all his impurities will be washed away.

(53)

How should I sing the praises of Satsang! No other method is so efficacious.

(54)

Sants say that, in Kali Yuga, there is no means of salvation except Satsang.

(55)

Other religious deeds, penances, worship and charity, only strengthen ego.

(56)

Further, if these activities are not performed correctly, the result is the reverse of what is expected of them.

(57)

For this reason, Sants have declared that Satsang is superior to all other practices.

(58)

Now I tell you what Satsang is. Satsang is where praises of Sat Nam-Sat Purush are sung.

(59)

The fourth Pad (Sphere, Region) is known as Sach Khand. It is beyond Mahá-sunn.

(60)

Only Sants have spoken of Mahá-sunn. (None else knew about it). Mahá-sunn is beyond Akshar.

(61)

That Akshar is the origin of the Vedas. The Vedas could not know what exactly Akshar is.

(62)

They said that whatever they knew, was not Akshar. That is why they have called it Neti, Neti, i.e., not this, not this. When the Vedas had no know- ledge of Akshar, how could they know what is beyond it?

(63)

The Vedas and all other revealed books stopped on the way. They remained here below Akshar and Sunn.

(64)

None knew what is beyond Akshar. Sants alone have disclosed it.

(65)

Yogeshwars and Vedántis reached only up to the Laksh Swamp of Akshar.

(66)

Satnám-Satlok, about which Sants have spoken, is beyond all these. It is not correct to say, based only on intellect, that all are one and the same.

(67-68)

Sants have declared unequivocally that Vedánt Mat is a snare of Kal.

(69)

Sants have termed Vedant Mat as Kal Mat (religion of Kal). Sat Nam-Sat Purush is far away from Vedant Mat (or Kal Mat).

(70)

All the prevalent religions of the world are Kal Mat (religions of Kal). The religion of Sat Nam-Sat Purush is Dayal Mat (religion of Dayal, Merciful Lord).

(71)

I now tell you about Sat Nám. I will reveal all its secrets in detail.

(72)

अंड And and ब्रह्मांड Brahmánd were not created then, nor did three Loks (worlds) and nine Khands (continents) exist.

(73)

Brahm, Atmá, Pár-Brahm and Parmátmá did not exist, then.

(74)

Nor did then exist gods, goddesses, सुर Surs (angels), नर Nars (human beings) and मुनि Munis (divine beings). There was none to be worshipped or served.

(75)

Kal and Mahá-Kal and Sunn and Mahá-Sunn had not come into existence.

(76)

There was neither earth nor sky, neither the Vedas nor the Purans. None knew Vedant and its Siddhant (goal).

(77)

How far should I emphasize that no creation had been brought into existence at all.

(78)

Only the Anám (Nameless), Amáyá (sans Máyá), Himself was there, immersed in His own rapturous bliss and love.

(79)

There issued forth His Mauj (current of overflowing Love) accompanied by a great Dhun or Sound, which announced Sat Nám (True Name) and Sat Shabd (True Shabd).

(80)

Sach Khand was brought into being by this great Dhun (Shabd). The boundary of this Mandal (sphere) extended up to the farthest limit of the reverberations of this Dhun (Shabd or Sound).

(81)

Hansas and their dwellings known as Dweeps (islands) were created, and also the sixteen sons (emanations).

(82)

In this way was Sat Lok created. Upto here, i.e., up to Sat Lok-Sat Nám, He Himself is present.

(83)

This state continued for innumerable Yugas. All were enraptured in the bliss of Sat Nám.

(84)

The creation up to Sat Lok-Sat Nám is Satya (True), i.e., permanent and everlasting. Then the lower creation was brought into being.

(85)

One current emanated from there. Another current mingled with it.

(86)

These two currents took their location at Sunn and created the region of Purush and Prakriti.

(87)

Sants have termed them as Jyoti and Niranjan. They are the same as Maya and Brahm.

(88)

They are also called by the names of Shiva and Shakti. This state continued for a period of innumerable Yugas.

(89)

These two currents brought forth Brahm Shrishti (creation of Brahm or Brahmánd). Even this fact is not known to anybody.

(90)

Then Brahm kept himself aloof from there, and busied himself in the Dhyán (contemplation) of Sat Nám (or Sat Purush).

(91)

The work of creation was then embarked upon by Maya. She created three sons, viz., Vishnu, Brahma and Mahádev.

(92)

These three sons of Maya (i.e., the three gods) brought into existence नर सृष्टि Nar-Shrishti (the creation of human beings). They created Vedas, which laid down ceremonies, rituals, rites, etc.

(93)

And all engaged themselves in these activities. Thus सुर Surs (angels), नर Nars (human beings) and मुनि Munis (divine beings) all became subservient to Kal.

(94)

Gyánis and Yogis have wasted their lives in Gyan and Yoga. But they could not be free from entanglements and misapprehensions.

(95)

They did not know the secrets of Sat Purush. They tied themselves to the Ved Mat (religion of the Vedas).

(96)

Sant Mat (religion of Sants) is far above them. How can they know about Sant Mat, which is the Origin and Source of all?

(97)

Therefore you should keep the company of Sants and give up that of others.

(98)

The company of Sants is called Satsang. If you come in contact with a Sant, you can get back to Nij Ghar.

(99)

Now I disclose the Dhun of Sat Nam (Sat Lok). There, the Bin (harp) and the Bansri (flute) resound.

(100)

In the city of Kal, you will hear music at all times. This music comes from the left side.

(101)

The Dhun or Shabd of Sants is distinct and separate from it. He who goes to the fourth Pad (sphere, region), will find it.

(102)

I have described the difference between Kal Shabd and the Shabd of Sants, and thus I have explained what Sant Mat or religion of Sants is.

(103)

I have left nothing unsaid. He, whose inner eye is opened, can perceive the reality.

(104)

Only a selected few can find out the real thing, by the grace of Sants. Without Sants, nothing can be gained.

(105)

Sants have given out the essence. But the ignorant do not accept it. Without love and faith in Sants, how can they get to Nij Ghar?

(106)

Therefore, it is enjoined upon you to cultivate love for Sants, and devote yourself earnestly and firmly to them. Leaving aside all rituals, observances and delusions, merge your Surat in Shabd.

(107)

*By reciting Radhasoami Nam
Let thy life most fruitful be;
This is the true and real Nam,
Keep it innermost within thee.*

(108)

When you join the Satsang of Soami, you will be initiated in the secrets of Nam (Name or Word).

(109)

BACHAN 12

IMPORTANCE OF BHAKTI (DEVOTION)

S H A B D 1

भक्ति महात्म सुन मेरे भाई ।
सब संतन ने किया बखान ॥ १ ॥

My brother! Listen to the importance of Bhakti (devotion). All Sants have testified to it.

(1)

The path of Bhakti alone is Guru Mat (Sant Mat). All other religions and paths are false and guileful.

(2)

Without Bhakti, they are all hollow and sham, covers without the kernel.

(3)

Therefore, hold fast to Bhakti and give up shrewdness altogether.

(4)

Devotion, affection and love are three different words, but they denote one and the same thing.

(5)

Bhakti and Bháo (devotion and love) constitute गुरुमत Guru-Mat. All else are मन-मत Man-Mat.

(6)

[Religions in which मन Mana or mind is an active partner, are Man-mat. While that in which spirit is the active participant, गुरु मत Guru Mat or संत मत Sant Mat. In Guru, the Current of Shabd or Spirituality is flowing from above unobstructed, from the Feet of the Supreme Father Himself, and consequently, His company is the easiest and most practicable way for the Jivas to contact this current and to achieve Uddhar (salvation). Therefore, Sant Mat is called Guru Mat.]

The essence of Átmá and Parmátmá is Prem (love). Sat Nám (True Name) is the embodiment of Bhakti (devotion).

(7)

Bhakti भक्ति (devotion) and भगवंत Bhagwant (the Supreme Being) are one. Sat Guru is the embodiment of Prem (love).

(8)

You are also Prem (love) in essence, so are all Jivas.

(9)

But there is one difference. Somewhere it is a drop, elsewhere, a wave.

(10)

At one place, it is ocean of Prem (Love) and at another, it is the source and fountain head of Prem (love).

(11)

At one place, it is इच्छा Ichchá (desire) which is pre- dominant, and at another, it is माया Máyá which is powerful.

(12)

At one place there was a little of Máyá, and that too was purified because of its association with the ocean of spirituality.

(13)

In the Source, there is no Máyá. There, it is all Prem (love)

(14)

He is an immense Reservoir of Prem, having no beginning and no end.

(15)

Only Sants have access there and none else. It is the Abode of Sant Sat Guru.

(16)

Such is the greatness of the path of Prem and Bhakti (love and devotion) that if you adopt it, it will take you to the reservoir of Amrit (ambrosia)

(17)

First of all you should perform Bhakti of Guru. Then will you attain Nám.

(18)

Sing the Arti of Guru, so that He may be pleased with you. He will grant you the treasure of Prem.

(19)

Radhasoami proclaims that then you will be a recipient of भक्तिदान Bhakti Dán (gift of devotion).

(20)

SHABD 2

जगत भाव भय लज्जा छोड़ो ।
सुन प्यारे तू कर भक्ती ॥ १ ॥

Give up the fear and regard for the world. Heed what I say, perform Bhakti.

(1)

Banish fear and regard for caste and colour. Heed what I say, perform Bhakti.

(2)

Fear not friend or foe. Heed what I say, perform Bhakti.

(3)

Forsake fear of your parents. Heed what I say, perform Bhakti.

(4)

Do not be afraid of your wife and children. Heed what I say, perform Bhakti.

(5)

Do not be afraid of your brothers and nephews. Heed what I say, perform Bhakti.

(6)

Have no fear of your mother-in-law and father-in-law. Heed what I say, perform Bhakti.

(7)

Fear not your daughter-in-law and son-in-law. Heed what I say, perform Bhakti.

(8)

Cast off fear of your friends and acquaintances. Heed what I say, perform Bhakti.

(9)

Have no fear of kith and kin. Engage in Bhakti.

(10)

When you have resolved to apply yourself to Bhakti, have no fear of them. You should perform Bhakti.

(11)

Should you fear the ignorant and foolish who are un- aware of the secrets? Perform Bhakti.

(12)

Let your mind be free from fear of all these people. Listen to me, my dear, perform Bhakti.

(13)

An anchorite of one sect feels bashful on seeking one of another sect. Such people are imperfect. They should perform Bhakti.

(14)

So long as you are not free from fear of all, you are imperfect. So, perform Bhakti.

(15)

Honour or dishonour whatever befalls you, consider such to be the Mauj, and keep on performing Bhakti.

(16)

Derive strength from Guru, to face all sorts of situations. I tell you, my dear, perform Bhakti.

(17)

Nobody can cause you any harm. Why do you fear? Perform Bhakti.

(18)

Nothing happens without the Mauj (ordainment) of Guru. I tell you my dear, perform Bhakti.

(19)

You are imperfect in your Bhakti. That is why you falter. What more should I tell you? Go on performing Bhakti.

(20)

Slowly and gradually you will gain stability. There is no other remedy but to perform Bhakti.

(21)

One day your imperfect Bhakti will become perfect. Give up hypocrisy and engage in Bhakti.

(22)

Insincere Bhakti will not do. Perform true and sincere Bhakti, no matter if it is imperfect.

(23)

Radhasoami graciously declares that you should perform Bhakti in whatever manner you can.

(24)

SHABD 3

धोखा मत खाना जग आय पियारे ।
धोखा मत खाना जग आय ॥ १ ॥

My dear! Do not be deceived on coming into this world. I caution you, do not be deceived here.

(1)

Consider none to be your friend. All are Thugs, out to strangle you.

(2)

When you proceed earnestly on the path of Guru, they feel alarmed and come forward to stop you.

(3)

They make all sorts of caustic remarks to create confusion and misapprehension in your mind.

(4)

Beware of them. They are your enemies, though they pose to be your well-wishers.

(5)

Your good or harm is none of their concern, they only cling to their own selfish ends.

(6)

You, too, are sagacious and dear to Guru. Mingle with them but keep your attention steadfast in the Holy Feet of Guru.

(7)

They, too, would be benefited in this way. And at the same time, your Bhakti would suffer no setback.

(8)

Those who are averse to Guru-Bhakti and Nám and remain intractable, should be discarded with tact and humility. There is no sin in it.

(9-10)

But cultivate friendship with those rare ones who are well disposed towards Guru-Bhakti and Nám.

(11)

Radhasoami enjoins upon you that you should engage in Bhakti again and again.

(12)

Take all possible care that Bhakti receives no setback or any account, otherwise, you shall have to repent a lot.

(13)

BACHAN 13

CHARACTERISTICS OF A PERFECT GURU AND TRUE PARMARTHI

SHABD 1

गुरु सोई जो शब्द सनेही ।
शब्द बिना दूसर नहिं सेई ॥ १ ॥

He alone is Guru who is attached to Shabd (spiritual sound). He adores none but Shabd.

(1)

The perfect Guru is He who is absorbed in Shabd. Make yourself the dust of His feet.

(2)

Do not apply other tests. Do not see His merits and demerits.

(3)

Learn the secrets of Shabd from Him and perform the practice of Shabd with your heart and soul.

(4)

SÁR UPDESH

(TRUE TEACHINGS)

TEST OF A PARMÁRTHI

Listen with attention to what I say in detail. These Bachan teachings are for those Jivas who are imbued with love for the Supreme Father.

(5)

A parmarthi is he who, being fed up with sensual pleasures, longs for Parmáarth.

(6)

He has no affection for wealth and progeny. He does not hanker after worldly objects.

(7)

He is not a slave of his body and senses. He has lost sleep, hunger and lethargy.

(8)

With his heart pierced by the arrow of the pangs of separation, he roams about in search of a true Sádth and Guru.

(9)

Whenever he meets a Sádth or Faqir, he serves him and endeavours to please him.

(10)

Even if he comes across a hypocrite or an imposter, he serves him as if he were a true Sádhu.

(11)

He has respect and regard for recluse and ascetics. He washes their feet and partakes of their Parshád.

(12)

Sat Guru Himself would come to meet such a Parmarthi.

(13)

When he hears the discourses of Sat Guru, love and devotion swell in his heart.

(14)

When he enhances his love for Sat Guru, he receives His grace and mercy.

(15)

MODE OF DARSHAN

He should daily have med Darshan and **दरसन** Parsan (seeing and touching) of Sant Sat Guru and should enshrine His most attractive form in his heart.

(16)

He should drink His **चरनामृत** Charnámrit and eat His **प्रसाद** Prashád. He should banish egotism from his mind and apply himself whole-heartedly to these activities.

(17)

MODE OF SEWA

The devotee should serve Sat Guru with body, mind and riches, and consider Him as Sat Purush.

(18)

SEWA BY BODY

He should daily perform Arti and cast off **काम** Kám (passion), **क्रोध** Krodh (anger) and **मद** Mad (arrogance) from his mind.

(19)

He should massage the legs and feet of his Guru, fan Him, grind flour for His bread and fetch water from the well for Him.

(20)

He should clean the gutter, sweep the house and should bring earth for the use of his Guru, by digging it from a pit.

(21)

He should attend on his Guru while He is washing His hands and brushing His teeth with a twig, which he has cut from a tree.

(22)

He should rub the body of his Guru with **उबटन** Ubtan (a paste composed of one or other kind of meal, turmeric, oil and perfume) for cleaning the skin, and assist Him in bathing. He should offer a towel to his Guru for wiping His body and assist Him in wearing *Dhotii*[\[185\]](#).

(23)

He should wash His Dhoti and towel and draw comb through His hair to remove knots.

(24)

He should help Him put on cloths and apply *Tilaki*[\[186\]](#) on the forehead. He should prepare food and place it before Him.

(25)

He should help Him wash His mouth, and should prepare हुक्का Huqqá (hubble bubble), make bed for Him and then offer prayer to Him.

(26)

He should receive the spittle in a spittoon, and drink it all.

(27)

He should perform all kinds of services, high or low, as occasion demands.

(28)

He should not hesitate to perform any Sewá, he should do whatever Guru orders.

(29)

SEWA BY RICHES

Sewa performed by money consists in utilising it in the service of Guru.

(30)

Guru is not hungry for your money. He has the wealth of Bhakti of Nám.

(31)

But He confers spiritual good on you, by making you give away your wealth to the hungry and thirsty.

(32)

You get His grace for nothing, if you please Him.

(33)

His pleasure is a great boon. It amounts to the special grace of the Supreme Creator Himself.

(34)

SEWA BY MIND AND INTELLECT

The devotee should have Darshan and then listen to the discourses. He should ruminate over them every day.

(35)

He should pick out the essence, and then digest it as mental and spiritual food.

(36)

Thus nourished, he will grow strong. He will not care for worldly fear and shame any more.

(37)

Know that Guru Bhakti is love for Guru. First it is at the mental level but when Surat is imbued with it, it ripens and becomes mature.

(38)

This love goes on taking deeper roots in the inner recesses of the devotee. Ultimately, he loses himself completely in the love of Guru.

(39)

The form of the Guru would be as dear to the devotees as the husband is to a loving wife and the running stream of water to a fish.

(40)

This is how a devotee should attend Satsang and associate himself with Sat Guru. Then will he reap the real benefit of Satsang.

(41)

Being pleased with the devotee, Sat Guru bestows on him the gift of Nam. The devotee should, with all humility, enshrine Guru's Nam in his heart. He will then realize the true efficacy of Nam.

(42)

SEWA BY SURAT AND NIRAT, L.E., INTERNAL ABHYAS (PRACTICE)

The devotee should sit in a secluded place, turn his senses inward and perform Abhyás. He will attain peace of mind.

(43)

He should withdraw the two petals (the currents flowing to the two eyes from the focus), and advance to Gagan. He will hear Shabd and feel delighted.

(44)

He will behold Jyoti flame (in Sahas-dal-kanwal), the Sun (in Trikuti), and the Moon (in Sunn).

(45)

He will reach Sat Lok and settle there. On hearing the incessant resounding of Shabd, his Surat will smile in ecstasy and bliss.

(46)

He would then realize the glory and greatness of Sat Guru, by whose grace, he heard the Dhun of the Bin (harp).

(47)

He meets Alakh, Agam and Anámi. He now sings the glory of Radhasoami.

SHABD 2

घर आग लगावे सखी ।
सोई सीतल समुंद समावे ॥ १ ॥

He who sets fire to his earthly home, merges in the cool sea.

(1)

He loosens the knot that ties the spirit to inert matter. He merges the drop in the sea.

(2)

He waters the garden of Surat Shabd and enjoys flowers and fruits.

(3)

He opens the lock to Gagan Mandal (Trikuti) and gets लाल Lál and जवाहर Jawáhar (rubies and gems), i.e., the sounds of that region.

(4)

He peeps into the mansion of Sunn Shikhar and beholds marvellous spectacles.

(5)

He bathes in the pure stream of the Mánsarovar lake.

(6)

He enjoys "delicious fruit in the company of Hansas. He expresses utter aversion for this world.

(7)

He pierces the barrier of Mahá-sunn and proceeds to Bhanwarguphá.

(8)

He reaches Satnám Pad (Sat-Lok) and rapidly advances to Alakh and Agam.

(9)

He meets Sat Guru Radhasoami, and thus returns to his true home.

(10)

SHABD 3

गुरु चेला ब्यौहार जगत में ।
झूठा बर्त रहा ॥ १ ॥

The relationship between Guru and Chela, as is prevailing in the world, is all hypocritical.

(1)

To whom should I speak? Nobody is sincerely engaged in search. All are drifting in the current of deception.

(2)

The Guru hankers after money, name and fame. The Chela, for his selfish ends, has got himself tied to the so-called Guru.

(3)

The true path of Surat Shabd remains concealed.

(4)

Both Guru and Chela are imposters and hypocrites. Both will go to Chaurási.

(5)

If one comes in contact with a Guru who is an embodiment of Shabd and an adept in the practice of Surat Shabd Yoga, one can get across.

(6)

A true Chela (disciple, pupil) is he who is **सुरतवंत** Suratvant (i.e., whose Surat or spiritual force is emerging) and a true lover of Supreme Father.

(7)

Such Guru and Chela are rare indeed. By Mauj alone can they meet.

(8)

If a Guru is not conversant with the secrets of Surat Shabd, renounce him forthwith. It will be a good riddance.

(9)

Radhasoami says that if you understand these discourses, your task can be accomplished.

(10)

SHABD 4

सतगुरू खोजो री प्यारी ।
जगत में दुर्लभ रतन यही ॥ १ ॥

My dear, seek Sat Guru. He is a rare jewel in the world.

(1)

With whomsoever He is pleased, He would grant him His Darshan.

(2)

By having His Darshan, one gets to Sat Lok, true region of Sat Nam.

(3)

True and real Nam is obtained from Sat Guru alone. Without Him, all Jivas drift downstream.

(4)

Jivas are roaming in the cycle of births and deaths. They eat, drink and make merry, developing pride and egotism.

(5)

The malady of arrogance and pride is spreading far and wide. Those who consider themselves big, shall suffer.

(6)

He who is humble and meek at heart, will get his Surat merged in Shabd.

(7)

Without Shabd, the whole world is groping in the dark. Without the Saran of Sat Guru, all are in delusion.

(8)

Those who learn the secrets of Shabd and practise Surat Shabd Yoga, would get the Essence.

(9)

Sat Guru is He who is absorbed in Shabd. This is the true test of Sat Guru.

(10)

Open your eyes and you will find Him near at hand. What more should I say? I have disclosed enough. Now it all depends upon your luck (fitness) my dear. If you do not recognise Him, the cycle of Chaurasi awaits you there.

(11-12)

What Radhasoami wanted to say He has said and has said it well.

(13)

BACHAN 14

CHITÁONÍ (ADMONITION)

Part 1

SHABD 1

धुन से सुरत भई न्यारी रे ।
मन से बँधी कर यारी रे ॥ १ ॥

Surat separated from Dhun (Shabd), and became attached to the mind by befriending it.

(1)

Entangled in the snares of the world, she engaged in fruitless pursuits. Destitute and homeless, she roams.

(2)

She pays no heed to the teachings of Guru. She indulges in the pleasures of the senses, which are full of venom and evil.

(3)

In vain, she is taking up a burden. She will have to undergo punishment at the hands of Kal.

(4)

She is undergoing great pain and misery. Sat Guru now addresses her thus.

(5)

My dear, listen to what I say. Turn within yourself and behold light.

(6)

Enjoy the great bliss of Shabd. Ascend and open the shutters of Gagan (Trikuti).

(7)

There is no refuge except Guru. Radhasoami alone can accomplish your task.

(8)

SHABD 2

सुरत तू कौन कहाँ से आई ॥ टेक ॥
जगत जाल यह मन रच राखा ।
क्यों या में भर माई ॥ १ ॥

O Surat! Who are you and whence have you come? This world is a net spread by the mind. Why do you get entangled in it?

(1)

You are a ray from the Purush (Supreme Being) and an inhabitant of the purely spiritual region. Kal has put a noose round your neck.

(2)

Turn back and go to your Home, by the grace of Sat Guru and in the company of Sádhs (those who are engaged in Parmath).

(3)

Listen to Anhad Shabd within, says Radhasoami.

(4)

SHABD 3

झँझरिया झाँको विरह उमगाय ॥ टेक ॥
मन इन्द्री घर बास बिगाना ।
या में रहो अलसाय ॥ १ ॥

Moved by the pangs of separation from the Beloved, peep through the latticed screen. You are unnecessarily idling away your time amidst the mind and the senses which are the aliens.

(1)

The perfect Sat Guru gives you the secrets of your true home. Stop wandering. You have got an opportunity to escape, this time. You will not have it again.

(2-3)

Now press the तिल *Til*[\[187\]](#)(sesamum seed), extract oil and kindle the flame within you.

(4)

[If you penetrate third Til, you will be a recipient of the current of ambrosia and will be able to get Darshan (vision) of Jyoti (flame).]

Radhasoami says that this is the first stage in the process of ascension to higher regions.

(5)

SHABD 4

करो री कोई सतसँग आज बनाय ॥ टेक ॥
नर देही तुम दुर्लभ पाई ।
अस औसर फिर मिले न आय ॥ २ ॥

Now attend Satsang carefully. You have been endowed with the precious human form. You will not have such an opportunity again.

(1)

The pleasures derived from wife and progeny, wealth and property and name and fame ultimately turn painful.

(2)

Therefore, keep yourself aloof from them and adopt Saran of Guru, and attend Satsang.

(3)

I have awakened you. All worldly paraphernalia are transitory like a dream.

(4)

False is your body, false your wealth. False is your mind which is so strongly attached to them.

(5)

Only Satsang, Sat Guru and Nám (Name of the Supreme Being) are true.

(6)

O, ye gently one (Surat), act upon what I say, and you will be released from the cycle of births and deaths.

(7)

Radhasoami counsels you to ascend to नभ Nabh (first heavenly sphere) and to penetrate into Shabd.

(8)

SHABD 5

सुरत तू क्यों न सुने धुन नाम ॥ टेक ॥
भूल भुलइयां आन फँसानी ।
क्या समझा आराम ।
भला तू समझ चेत चल धाम ॥ १ ॥

O Surat! Why do you not listen to the Dhun of Nám? Do you think you are in peace and comfort? You are lost in a labyrinth. Awake, take warning and proceed towards your true home.

(1)

Pleasures of mind and senses are the net spread by Kal to entangle you in.

(2)

O my dear! Get out of this net, and run away. Sat Guru discloses all the secrets.

(3)

Hurry up. Place yourself under the protection of Sat Guru. You will not get such an opportunity again.

(4)

Your stay in the body is for four days only. Thereafter, you will again fall in the cycle of births and deaths.

(5)

Therefore, listen to what I say. Give up मोह Moh (attachment) and काम Kám (passion).

(6)

But the crazy mind turns a deaf ear to this advice and remains engrossed in the pleasures of the senses.

(7)

What can the feeble Jiva do so long as Radhasoami Dayal does not accord His help?

(8)

SHABD 6

जाग चल सुरत सोई बहुत ।
काहे को पूंजी अपनी खोत ॥ १ ॥

O Surat! You have had enough sleep. Now get up and proceed. Why do you waste your capital here?

(1)

Come under the protection of Sat Guru. Hold fast to Nám and get rid of all evils.

(2)

Kal strikes at you every moment. Associate yourself with Shabd, and throw away the load of Karams.

(3)

Why do you not wash off the impurities of your mind now? Why do you not merge your Surat in Shabd?

(4)

Behold the marvellous Jyoti (flame) within yourself. Radhasoami has opened the spring of Bhakti.

(5)

SHABD 7

हित कर कहता सुन सुर्त बात ।
गोता मत खा मूरख साथ ॥ १ ॥

O Surat! Hear me, I tell you for your own good. Do not get drowned with the foolish mind.

(1)

You are drifting day and night with Kám (passions and desires). You have been endowed with this human body after innumerable wanderings in the cycle of births and deaths.

(2)

Anchor your boat to the घाट *Ghát* [188] of Sat Guru, viz., Satsang, and thus save yourself from the trap and treachery of Jama (Kal).

(3)

Give up thoughts and vagaries of the mind. Entertain no thought of high and low (such as caste, creed, family, lineage, etc.).

(4)

It is a great obstacle. It pollutes intelligence and understanding. But, what can be done, nobody listen to me?

(5)

If Sat Guru grants you His special favour, you can be initiated in the secrets of Nám, and then you can hear the internal sounds.

(6)

Radhasoami discloses this marvellous secret. When you join Satsang, you will get the Saran of Sat Guru.

(7)

SHABD 8

हे सहेली अब गुरु के मारग चलना ।
मन मारग छिन छिन तजना ॥ १ ॥

O friend! Follow now the guidance of Guru and keep away from the path of मन Mana (mind) every moment.

(1)

Give up the pleasures of the senses. Hear the Dhun (Shabd) and ascend along it to नभ Nabh (sky, heaven).

(2)

Why do you allow yourself to be consumed in the fire of the world? Do not allow yourself to be devoured by infatuation, vanity and arrogance.

(3)

Slowly and gradually perfect the alchemy (process of conversion of dross into prime element) of NAM. This is how you will get across the ocean of life.

(4)

Act according to the advice of Radhasoami and you will have no fear of Jama.

(5)

SHABD 9

क्यों फिरत भुलानी जक्त में ।
दिन चार बसेरा ॥ १ ॥

Why do you wander deluded in the world? Your stay here is for four days only.

(1)

All those who surround you are selfish.

(2)

Mother, father, wife and son, none will be true to you.

(3)

There is none except Sat Guru who can grant you liberation.

(4)

Without Nám, all Jivas roam about in the cycle of eightyfour.

(5)

Adorned with the crown of Surat on the head, the mind ascends high with the dignity and grandeur . of a bridegroom. On meeting the bride-like captivating Dhun at Trikuti, it stops there.

(6-7)

Perform Dhyan (contemplation) of Radhasoami morning and evening.

(8)

SHABD 10

सुरत तू दुखी रहे हम जानी ॥ टेक ॥
जा दिन से तुम शब्द बिसारा ।
मन संग यारी ठानी ॥ १ ॥

O Surat! I know you are unhappy here, ever since you parted company with Shabd and engendered friendship with the mind.

(1)

You are tied to the foolish mind and the body. You are allured by the pleasures of the senses.

(2)

Members of the family and other relations are all tormentors. But you are lost in their company.

(3)

You are Chaitanya (spirit, true and real) while the rest are all Jarh (matter, transitory and perishable). Why do you identify yourself with them?

(4)

Therefore, come to your senses and proceed homeward this very moment. Otherwise, you will have to wander in the four *Kháns* [189].

(5)

Attend Satsang, endeavour to get access to True Abode and cultivate love for Sat Guru.

(6)

Sat Guru will impart the knowledge of the jewel of Nám. Turn round and ascend to the sky within.

(7)

Do this much now. Sat Guru will take care of the rest.

(8)

Act upon the ordainment of Radhasoami, you will be relieved of pain, and get happiness.

(9)

SHABD 11

सुरत तू कौन कुमति उरझानी ॥ टेक ॥
मन के साथ फिरे भरमानी
गुरु की सुने न बानी ॥ १ ॥

O Surat! What folly is this on your part that you are going astray in the company of the mind?
You do not listen to the words of Guru!

(1)

You are allured by wealth and woman. Day and night you keep company with them.

(2)

Kal has cast this net of Moh (attachment) and thrown the grains of the pleasures of senses.
Jivas are being entrapped therein like birds.

(3)

You are ignorant and have become a victim of greed. It will cause you great harm.

(4)

I now tell you clearly that none other than the Guru can save you.

(5)

Annihilate worldly ties and bondages, and forget about the comforts of body and mind.
Engender love for Guru.

(6)

Get the alchemy of Nám from Him. You will be relieved from all troubles and tribulations.

(7)

You will then get detached from the body, and ascend to Gagan.

(8)

Radhasoami enjoins upon you, my dear, to save yourself from the onslaughts of Jama.

(9)

SHABD 12

जग में घोर अँधेरा भारी ।
तन में तम का भंडारा ॥ १ ॥

The world is pitch dark and the body is full of vice and evil.

(1)

The states of wakefulness and dream are both marked by forgetfulness. The ignorant Jiva is lost
in a labyrinth.

(2)

He has become an alien here. He has lost memory of his original home.

(3)

He is wandering in different Kháns (species), assuming various bodies fruitlessly.

(4)

All the time he is sad, undergoing suffering and pain. Who is there to listen to his wailings? He cries in vain. He will be cast into hell and suffer the tortures at the hands of Jama.

(5-6)

After innumerable wanderings, he got the noble human form. But alas! he is smitten here by the mind and senses.

(7)

Sant Sat Guru admonishes him again and again, and shows the path to the tenth door.

(8)

But he does not pay attention to His words. Again and again, he rushes towards the nine doors.

(9)

He sticks to customary observances and wastes his time in fruitless pursuits. He does not understand Surat Shabd Yoga, by which he would be redeemed.

(10)

He will gain nothing by churning water, he does not care to churn milk.

(11)

How far should I go on relating his misfortunes? He indulges in outward activities (such as rites, rituals and observances).

(12)

He does not apply his mind to the internal practice of Surat Shabd Yoga.

(13)

The learned devote themselves to the Vedas, religious books, codes of laws, mythological stories, etc.

(14)

But without Sat Guru and Surat Shabd Yoga, no one can cross the ocean of life.

(15)

I tender you the most beneficial advice, my dear, now accept and act upon it.

(16)

Radhasoami says, "Raise your Surat to the gate of Nabh (sky, heaven)".

(17)

SHABD 13

चल री सुरत अब गुरु के देश ।
जहाँ न काया कर्म कलेश ॥ १ ॥

Come along, O Surat, to the Guru's place, where there is neither body, nor Karam (activity) nor pain or anguish.

(1)

The body, the mind and the senses, all constitute an alien country. Give up your attachment to Pind or body.

(2)

Listen attentively to the message of Guru. Catch hold of Shabd by your Surat and run towards the final abode of rest and peace.

(3)

Brahma, Vishnu, Gaur, Ganesh, Narad, Saraswati and Shesh have no place there.

(4)

Only Sants have access to that Region. He alone will reach there, who is a recipient of Sat Guru's Dayá (grace and mercy).

(5)

Kál and Karam are powerless. Kál's teeth are broken and his sting cut off.

(6)

Now I salute Sat Guru who is Radhasoami, the perfect Master and the sole Lord of true wealth (Surat).

(7)

BACHAN 15

CHITÁONÍ (ADMONITION)

Part 2

SHABD 1

चेत चलो यह सब जंजाल ।
काम न आवे कुछ धन माल ॥ १ ॥

Proceed carefully, this world is a snare. Your wealth and property will be of no avail.

(1)

Hold fast to the Feet of Guru, take the support of Nám and attend Satsang. Give thought to this matter.

(2)

Your mind is under the sway of passion and anger. You are put on the wrong path by your Karams (actions).

(3)

What more should I speak of the plight of this mind? It is overcome with grief and illness.

(4)

You see with your own eyes that Jama and Kál are devouring Jivas, and the whole world is full of pain and affliction.

(5)

Even then you do not awake, and try to shield yourself. The terrible Kál is striking Jivas every moment.

(6)

Sat Guru Radhasoami Dayal, in His grace and mercy, redeems Jivas by taking them in His Saran (care and protection).

(7)

SHABD 2

लाज जग काज बिगाड़ा री ।
मोह जग फन्दा डारा री ॥ १ ॥

Fear and regard for the world mar progress, and attachment for the world is a noose.

(1)

Attachment to the family causes distress. Although a high-born maiden, Surat is married to Kal.

(2)

Karma (action) has put a noose round your neck and Jama heartily laughs at you.

(3)

You never think of your death, you feel attached to body.

(4)

You are swallowed up by pride and egotism. You have taken a heavy load of Karmas on your head.

(5)

By attaining human form, you won the game, but ultimately lost it because you did not take steps to curb mundane desires.

(6)

Radhasoami enjoins upon you to make right endeavours.

(7)

Improve your lot in the company of Guru. Enjoy the infinite bliss of Nám.

(8)

SHABD 3

मत देख पराये औगुन ।
क्यों पाप बढ़ावे दिन दिन ॥ १ ॥

Do not find faults with others. Why daily add to your own sin?

(1)

Why do you unnecessarily make others sad? Why not give up your own blemishes one by one

(2)

Do not buzz all the time like a fly, otherwise you will receive injury and suffer loss every moment.

(3)

Always behold in others merits and virtues, you will be a recipient of bliss every moment.

(4)

I now enjoin upon you to hear me attentively and act upon my advice.

(5)

I have laid the modus operandi of Hansas. All Sants have said so.

(6)

Now, follow My precepts, or you will have to beat your head in utter repentance.

(7)

Do touch the Holy Feet of Radhasoami. This is the noble advice I tender to you.

(8)

SHABD 4

मुसाफिर रहना तुम हुशियार ।
ठगों ने आन बिछाया जाल ॥ १ ॥

O traveller! Beware! Swindlers have spread their nets.

(1)

Do not travel alone on this path. Without the guidance of Guru, you will not get through.

(2)

Cheats and swindlers will rob you of your capital, and enslave you.

(3)

They have held up the whole world. In the absence of Guru, all are being looted.

(4)

O my friend! Pay heed to my words. Shun the company of swindlers, and catch hold of Guru's hem.

(5)

There is no protector other than Guru. I repeat it again and again.

(6)

Engender strong love for Guru, and you will be taken to your destination.

(7)

The essence of all endeavours is to cling to the Holy Feet of Guru. It will detach you from the pleasures of the senses.

(8)

These pleasures of the senses are the swindlers, they are swindling Jivas. Radhasoami enjoins upon you to come under His Saran, and He will save you. Make Nám your constant companion and you will attain salvation.

(9-10)

SHABD 5

मित्र तेरा कोई नहीं सँगियन में ।
पड़ा क्यों सोवे इन ठगियन में ॥ १ ॥

Among your associates and companions none is a friend. Why are you asleep in the midst of these robbers and cheats?

(1)

Awake and attach yourself to Satsang. Guru will then dye you in the colour of pure Nám.

(2)

- Wealth and property will be of no avail to you. Give them up instantly. (3)
- Accomplish your task while it is still day-time, for ahead is the night dark. (4)
- You will not get this human form again. You will wander in the wilderness of Chaurási. (5)
- Serve Guru. Secure His pleasure. Conform to this mode of conduct and behaviour. (6)
- Bear in mind that except Guru, you have no friend. (7)
- Do not get entangled in the meshes of the world. Keep yourself engaged in Bhajan (devotion, prayers) day and night. (8)
- Accept the precepts of Sádhi and Guru and remain indifferent to the world. (9)
- Give up cunning and craft. Why do you plunge yourself into a deplorable condition? (10)
- Perform Sumiran and serve Guru. Elevate your Surat to higher regions this very day. (11)
- Otherwise, कल Kal (tomorrow), काल Kál will settle accounts with you. There, you will be thrown into the fire of hell. (12)
- Take heed right now. It is not known what may happen next moment. (13)
- Radhasoami explains this to you. One admonition should be enough for your correction. (14)

SHABD 6

मौत से डरत रहो दिन रात ॥ टेक ॥
एक दिन भारी भीड़ पड़ेगी
जम खूदेंगे धर धर लात ॥ १ ॥

Be afraid of death day and night. One day a crowd of mourners will gather at your place. The agents of Jama (Kál) will trample you.

(1)

You give no thought to that day. You are lost in pleasures now.

(2)

One day, four pall-bearers will take you to the crematorium on a bier.

(3)

Brothers, kinsmen, relatives, will all be following the bier as mourners.

(4)

They will place you at the crematorium. Your wife will wail and mourn with her hair dishevelled in agony.

(5)

Here, you will be burnt in fire. There, you will find abode in hell.

(6)

As you do not now heed the advice of Sat Guru, you are ruining your life both in this world and in the world hereafter.

(7)

On that day, you will repent very much. At present, you are doing harm to yourself.

(8)

Your youth is gone and old age has arrived. How long will the world keep you company?

(9)

Take warning. Bow down your head at the Holy Feet of Guru.

(10)

Radhasoami has now explained you everything.

(11)

SHABD 7

बँधे तुम गाढ़े बंधन आन ॥ टेक ॥
पहले बंधन पड़ा देह का ।
दूसर तिरिया जान ॥ १ ॥

You are tied to gross bondages. The first bondage is body, the second is of wife. The third bondage is son, and the fourth is of grandson.

(1-2)

- Your grandson may have a grandson, thus, there will be no end to your bondages.
- (3)
- I need not describe other bondages such as wealth, property and business.
- (4)
- You are tightly bound fourfold, fivefold and sevenfold.
- (5)
- How can you now secure release? You are tied to a heavy stake.
- (6)
- You cannot be released except by death. While alive, you do not heed advice.
- (7)
- Worldly honour and family prestige constitute the strongest of all shackles.
- (8)
- You do not give up old traditions and customs because you fear that if you do so, your worldly status might get a set back.
- (9)
- How far should I relate your sufferings and misfortunes? You are destined to wander in the form of a ghost or goblin.
- (10)
- You have taken this transitory world to be a reality. How can you then attain Nám (Word)?
- (11)
- Fetters are put on your Feet. You are handcuffed. Your neck is chained. You are imprisoned in a black hole where your sufferings are worse.
- (12)
- The wicked Kál has tied you down in various ways. But you feel merry and remain submerged in the world.
- (13)
- You are a fool to take pains for pleasures. What should I say to such a conceited fellow?
- (14)
- Be ashamed of your conduct. Have some sense of decency and good name. Otherwise, you will have to undergo punishment in hell.
- (15)
- If you now adopt the Saran of Radhasoami, you will get some gift from Him.
- (16)

SHABD 8

चेत चल जगत से बौरे ।
कपट तज गहो गुरू सरना ॥ १ ॥

Awake! Leave the world. Give up hypocrisy. Take Guru's Saran.

(1)

Steeped in sensual pleasures, you have become thought- less, negligent of your real interest.
You are wandering here and there. In the end, you will have to beat your head in despair and repentance.

(2)

Why are you wasting yourself after family and kinsmen? You will gain nothing.

(3)

They will keep company for four days and then leave you in the lurch.

(4)

Beware of the deceitful world. Save your capital Gird up your loins for journey upward.

(5)

Join the company of Guru, and holding the sword of Nám in your hand, start on the journey.

(6)

Bend the bow of Surat in Gagan and shoot arrows of Dhun (sounds).

(7)

Thus escaping the onslaughts of Kál, come to the Holy Feet of Radhasoami.

(8)

SHABD 9

तजो मन यह दुख सुख का धाम ।
लगो तुम चढ़ कर अब सतनाम ॥ १ ॥

O mind! Leave this region of pain and pleasure. Ascend and come in contact with True Nám.

(1)

Your stay in the body is for four days. Thereafter you have to depart from this hamlet.

(2)

Wealth, wife, sons and grandsons will be of no avail.

(3)

Two currents, of incoming and outgoing breath, are flowing continuously. A day will come when there will remain only the carcass.

(4)

This body is like a leather bag for carrying water. It is discharging foul matter all the twentyfour hours.

(5)

You are heedless and careless. You do not pay attention to the true and real Shabd.

(6)

Maya in the form of a woman is following you. Why do you not give up Kám (lust and passion).

(7)

But you cannot get rid of her without the grace and mercy of Guru. Therefore, go on uttering Guru's Name.

(8)

Enshrine the form of Guru in your heart and keep your mind under restraint and check.

(9)

He is merciful and compassionate. He would feel pity for you and help you every moment.

(10)

Abstain from **भोग** Bhogs (pleasures). Why do you invite illness for yourself? There is no comfort in it.

(11)

O dear! Act upon Guru's advice. Then will you secure peace and rest.

(12)

He will remove all your troubles and miseries, and grant you abode in the eternal region.

(13)

Radhasoami enjoins upon you to seek Nij Nám.

(14)

SHABD 10

देखो सब जग जात बहा ॥ टेक ॥
देख देख मैं गति या जग की ।
बार बार यों वर्ण कहा ॥ १ ॥

Lo! The whole world is drifting. Seeing this pitiable condition, I caution you again and again.

(1)

In all the four Yugas, you have been subject to transmigration, undergoing severe pains and the torments of hell.

(2)

Innumerable lives have been spent in suffering and pain. Nowhere could you secure peace for a moment.

(3)

You suffered from disasters and adversities, as a result of your good and evil acts, and because you did not fall at the Holy Feet of Sat Guru.

(4)

Now you have been blessed with this human form. You should engage in Bhakti, so that the Karmas (effects of good and evil acts) be eradicated and washed away.

(5)

Negligence on your part this time, will not be forgiven, you will have to undergo all sorts of troubles.

(6)

Give up negligence, forget the world and drink the beverage of Nám.

(7)

Serve Guru with awe and reverence. This is the secret Radhasoami has disclosed.

(8)

SHABD 11

कोई मानो रे कहन हमारी ॥ टेक ॥
जो जो कहूँ सुनो चित देकर ।
गौं की कहूँ तुम्हारी ॥ १ ॥

Mind my words. Hear attentively what I say. It is for your own good.

(1)

You are imprisoned in the world like a parrot caught in a trap.

(2)

Like a monkey, you are foolish enough to put yourself in the trap.

(3)

You are caught here like a fish which, for the sake of taste, gets its heart pierced.

(4)

As a male elephant, seeing a fake female elephant, puts himself in bondage, so are you enticed in this world.

(5)

How long should I go on repeating that cruel and tortuous Kál has entrapped you in various ways?

(6)

You are ignorant, you do not know his stratagem and trickery. He has caught you by fraud and force.

(7)

You do not pay heed to the mode of escape. Then how can you effect your release?

(8)

Sant Sat Guru is your benefactor. But you do not associate with Him carefully.

(9)

He is merciful. He will show you the way to secure release, and effect your redemption.

(10)

He will cut asunder the ropes of five Tattwas and three Gunas, which have kept you in bondage.

(11)

Removing all doubts and misgivings from your mind, take to His company. You will then attain a unique status.

(12)

Consider the allurements of the world to be deceptions, you have become a friend of the foolish mind.

(13)

Shun its company every moment, otherwise, it will take the very life out of you.

(14)

You will be thrown far away from your home and tossed about in the cycle of births and deaths.

(15)

You will be in a very sad plight. Who will take you out from there?

(16)

Therefore, you should act upon the advice of Radhasoami, which He gives after due consideration.

(17)

SHABD 12

अटक तू क्यों रहा जग में ।
भटक में क्या मिले भाई ॥ १ ॥

Why do you remain entangled in the world? What will you gain by your wanderings?

(1)

Get alerted in your mind and seek your spiritual welfare in Satsang.

(2)

When the fire of Virah (pangs of separation from the Beloved) starts burning within you, remove the impurity of worldly association.

(3)

Develop attachment for Sat Guru. You will get absorbed in Shabd.

(4)

You will be released from recurrent births and deaths and will find abode in the eternal region.

(5)

Your latent भाग Bhág (spiritual fitness) will be awakened, you will be initiated in the secrets of Nám (Name, Word) and get to the Dhám (Region) of the Supreme Being.

(6)

Kál has robbed the whole world and is leading all Jivas astray.

(7)

Nobody is afraid of death, which is inevitable, nor of the torments and tortures at the hands of Jama.

(8)

Moh (fascination for the world) has put the noose on all. लोभ Lobh (greed, avarice) has devoured all.

(9)

How can you be awakened? You do not seek the company of Guru.

(10)

काम Kám (desire, passion) and क्रोध Krodh (anger) lead Jivas to undignified and unbecoming activities.

(11)

There is none, except Guru, whom you may call your own and who can cut this net.

(12)

Kith and kin, friends and relatives are all selfseekers. They will not come near you, if you not have money.

(13)

How far should I admonish the mind? It allows these very persons to claw your flesh.

(14)

Guru and Sádth repeatedly warn you. But you do not trust them.

(15)

Radhasoami says that without grace and mercy nobody would listen.

(16)

SHABD 13

मिली नर देह यह तुमको ।
बनाओ काज कुछ अपना ॥ १ ॥

You are blessed with the human form. Do something for your real good.

(1)

Do not get lost in the world. Know, it is unreal like a dream.

(2)

Your body and dwelling are all transitory and perishable. Why do you dissipate yourself in delusions?

(3)

Jivas are lost in infatuation. None can escape Kal's clutches.

(4)

The fire of mundane desires has consumed the whole world. All are being roasted in it.

(5)

There is no way out. All are thrown in the fires of hell.

(6)

Day and night, they are being consumed, thereafter, they will be condemned to recurrent births and deaths.

(7)

They will remain wandering from one species to another. They will not be at rest anywhere.

(8)

The pain they suffer, cannot be described,

(9)

Out of pity, Sant Sat Guru gives out the practice of Sumiran (repetition) of the Holy Name.

(10)

But Jivas do not follow His path and adopt Surat Shabd Yoga.

(11)

Without Sat Guru and the practice of Surat Shabd Yoga, they cannot get rid of transmigration.

(12)

But how far should I go on stressing this upon them? They do not listen to me.

(13)

They are all **मनमुख** Man-mukhs (ego-centric, selfwilled). They are constantly subjected to pain, because they do not care for Guru's precepts.

(14)

They do not serve Guru, but demand regard and service from others.

(15)

They do not care for their spiritual welfare. They will have to burn in the fires of hell.

(16)

Radhasoami has given this special discourse. Try to understand its import, and act upon it.

(17)

SHABD 14

यहां तुम समझ सोच कर चलना ॥ टेक ॥
यह तो राह बड़ी अति टेढ़ी ।
मन के साथ न पड़ना ॥ १ ॥

Conduct yourself cautiously and prudently in the world. The path is crooked, strewn with obstacles. Do not be swayed by the dictates of mind.

(1)

The ocean of worldly existence is very deep. How can you get to the other side without the help of Guru?

(2)

Love Guru as intensely as a lustful man loves his sweet-heart.

(3)

Associate with Guru. Remember Him all the time. Cling to His Feet sincerely.

(4)

Give up fraud and hypocrisy. Follow Guru's precepts.

(5)

Be always fearful of Kál. Death may come any moment.

(6)

O wanton mind! Come to your senses and remain vigilant as you take each breath of your life.
Repeat the Name RADHASOAMI every moment.

(7)

Negligence in this life will bring torments and harassments in future and you will be unable to mend your mistakes then.

(8)

Whatever you have to accomplish, accomplish it now. Do not rely on the future.

(9)

Desire not the pleasures of the world, nor be affected by its sorrows.

(10)

Welcome the hour of trouble and calamity, for then one comes to remember and utter the Holy Name every moment.

(11)

While in affluent circumstances, one always remains negligent and careless. One is carried away by the waves of the mind.

(12)

Therefore, attend Satsang with care and vigilance, and you will get across the rivers of pain and pleasure.

(13)

Realize your real form within, and then proceed further with your Surat.

(14)

Radhasoami enjoins upon you to ascend and meet Shabd Guru.

(15)

SHABD 15

मन रे क्यों गुमान अब करना ॥ टेक ॥
तन तो तेरा खाक मिलेगा ।
चौरासी जा पड़ना ॥ १ ॥

O mind! What makes you proud? This body of yours will mingle in dust and you will be thrown into the cycle of Chaurasi.

(1)

Be humble and meek at heart. Avoid Kám (desire, passion) and Krodh (anger).

(2)

Engender love for and faith in Guru. Prepare the elixir of Nám within yourself.

(3)

Do not act upon the dictates of your impure mind. Treasure Guru's precepts in your heart.

(4)

Your stupid mind does not take the Saran of Guru. Be- coming more and more greedy, it gets surfeited.

(5)

Do not follow the dictates of your mind. If you do so, you will be lost in the world.

(6)

You have to deal with your stupid mind very carefully. Do not forget the Holy Feet of Guru.

(7)

Fix the countenance of Guru in your eyes. Ascend to higher regions by means of Surat Shabd Yoga.

(8)

Perform Sumiran of RAD HAS OAM I, and keep in your mind whatever He says.

(9)

SHABD 16

जोड़ो री कोई सुरत नाम से ॥ टेक ॥
यह तन धन कुछ काम न आवे ।
पड़े लड़ाई जाम से ॥ १ ॥

Connect your Surat with the Holy Name (NAM). The body and wealth will not serve your purpose. You will be confronted by Jama (angel of death).

(1)

You have now a golden opportunity. Protect yourself from heat and friction, and be calm and cool.

(2)

Perform Sumiran and Sewá of Sat Guru. Turn away your mind from desires and passions.

(3)

Control your mind and senses as much as possible. Drink from the cup of Guru (Shabd current which is full of Amrit).

(4)

You will gain equanimity and get to higher regions. You will be released from the shackles of the mind.

(5)

Give up laziness, perform Bhajan, and get out the domain of Kal.

(6)

With every breath, offer prayers to Guru. It is He alone who will liberate you from the physical body.

(7)

There is no other remedy so effective as the repetition of RADHASOAMI Nám which you should do day in and day out.

(8)

Always associate with Sádhs in a spirit of love and devotion. Avoid the company of worldly people.

(9)

Radhasoami enjoins upon you to attach yourself to True Name.

(10)

SHABD 17

जगत से चेतन किस विधि होय ।
मोह ने बांध लिया अब मोहिं ॥ १ ॥

How am I to be awakened from the world? Moh (attachment) has now tied me tightly.

(1)

I am being put in stronger chains and tighter noose.

(2)

Nets are now spread wide, and I have started developing taste for the pleasures of the world bit by bit.

(3)

Suffering will follow all this. But nobody is there to tell about it.

(4)

One day, a crowd of mourners will gather at your place. You suffer pains of various kinds.

(5)

You will then repent. But at present, you are not in a mood to listen to the advice. You are wasting your precious time.

(6)

You do not think of your death. You are passing your days and nights in negligence.

(7)

You follow the dictates of your mind. You are day and night paying the toll of Karams.

(8)

At night, you stretch yourself and sleep in comfort knowing not what may happen the next morning.

(9)

Kal has subdued you by giving you a sound beating, and Karams have trampled you badly.

(10)

Tamo-guna (darkness, ignorance, passion) has clouded your inner vision. You have lost all memory and knowledge of your true home.

(11)

Sant Sat Guru is awakening you, but you do not heed His words.

(12)

You do not perform Bhajan and Sumiran, nor do you inculcate love for the Holy Feet of Sant Sat Guru.

(13)

Imagine how you can escape from Jama's onslaughts. You are, day and night, engrossed in pleasures and sorrows.

(14)

Except Guru, who can redeem you? You have become a prisoner in many ways.

(15)

Without Satsang and Nám, you can never get to your true home.

(16)

Radhasoami has sung the praises of Satsang and Nám. Come under the Saran of Sant Sat Guru.

(17)

SHABD 18

कुमतिया बैरन पीछे पड़ी ।
मैं कैसे हटाऊँ जान ॥ १ ॥

The vicious mind is after me. How can I get rid of it?

(1)

My mind never heeds Sat Guru's precepts, it rather shows Him arrogance.

(2)

By its intellect soiled with Kám and Krodh (desires, passions and anger), it wants to test Guru.

(3)

It does not serve Him nor develops faith in Him. On the contrary, it expects respect from Him.

(4)

The mind does not realize its own condition. Then, how can it find the haven of peace?

(5)

Day and night, it wallows in Lobh (greediness, cupidity) and Moh (attachment, infatuation).

(6)

How can it understand the principles of Sant Mat when it puts forward its own reasoning.

(7)

With such Jivas, Sants keep mum. These Jivas are causing harm to themselves.

(8)

All the Jivas are slaves of perversity and vice. How to describe the state of their degradation?

(9)

Those who are recipient of grace and mercy, accept the Saran of Sat Guru, and they alone recognise Him.

(10)

Giving up reliance on their own wisdom and cleverness, Jivas should consider themselves to be ignorant.

(11)

Then only will Sat Guru be pleased to initiate them into the secrets of True Home.

(12)

He will free them from perversity and vice and attach their Surat to Shabd.

(13)

All Sants have declared that, without Shabd, salvation of soul is impossible.

(14)

Radhasoami also says the same. He who accepts His words, is wise indeed.

(15)

SHABD 19

सोता मन कस जागे भाई ।
सो उपाव मैं करूँ बखान ॥ १ ॥

O dear brother! I tell you now how to awaken the dormant mind.

(1)

I took to pilgrimage, also observed fasts and acquired learning and wisdom.

(2)

I performed Japa and Tapa, practised restraints of various kinds and observed silence.

(3)

I also took many other measures but this mind was not awakened.

(4)

Ultimately, after great search, I found the Sant Sat Guru, who gave out the following method.

(5)

Attend Satsang, serve Sat Guru and surrender your body and mind to Him.

(6)

Ascend to Gagan, hear the Shabd of Sat Guru and carefully direct your attention to Him and His Shabd.

(7)

Slowly and gradually, the mind will be awakened. You will begin to realize that the whole world is perishable.

(8)

The Surat will get the help of the mind. Both will reach their respective destinations.

(9)

Whatever, other methods may be tried, without Shabd, the mind cannot be awakened.

(10)

I have given out this method after due consideration for the correction of the mind.

(11)

It is sheer waste of time to take recourse to other means. They will not lead you home.

(12)

Without Sant, all are going astray. Nobody can find Shabd.

(13)

Again and again, I stress the importance of Shabd. You should apply your Surat to Shabd.

(14)

You will find abode in your true home. You will be released from the cycle of recurrent births and deaths.

(15)

Radhasoami says that without the Saran of Sat Guru all remain wandering in various species of existence.

(16)

SHABD 20

खोज री पिया को निज घट में ॥ टेक ॥
जो तुम पिया से मिलना चाहो ।
तो भटको मत जग में ॥ १ ॥

Seek the Beloved within yourself. If you are anxious to meet your Beloved, do not stray in the world.

(1)

Pilgrimages, fasts, rituals, observances, etc., detain you on the path.

(2)

So long as you do not find the perfect Sat Guru, you will remain steeped in sin.

(3)

You will never be favoured with the nectar of Nám. You will remain drifting in various species, such as birds, etc.

(4)

Pandits (learned), Qázis (judges, those who administer Muslim Law), Bhekhs (anchorites) and Shekhs (Muslim divines) are all misled at every step.

(5)

You will not find your Beloved in their company. You will meet your Beloved if you associate with a Sádth. '

(6)

These persons are lost in the desires for pleasures of the world. Errors, doubts, suspicions and misapprehensions have sunk deep into their veins.

(7)

Without a Sant, nobody can learn the secrets of the Path.. He impresses upon you the necessity of detaching yourself from the world.

(8)

As long as you do not meet a Sant, you will be deceived by the world.

(9)

If you take the Saran of Radhasoami, you will merge in the refulgence of the dazzling Jyoti (flame).

(10)

SHABD 21

गुरु कहें पुकार पुकार ।
समझ मन कर लो सुमिरनियां ॥ १ ॥

Guru repeatedly enjoins upon you to reconcile your mind and devote yourself to Sumiran (repetition) of Radhasoami Nám.

(1)

With every breath, your capital is being reduced and your life is being spent away.

(2)

You have got an opportunity of sitting on a throne. Give up the habit of rummaging in rubbish.

(3)

The path of salvation of soul is now shown by Guru. Catch hold of Shabd disclosed by Guru.

(4)

Apply your Surat to Shabd. Always wait upon and pay homage to Guru.

(5)

Get His Dayá (grace and mercy) every moment. Accept Saran (protection and care) of His Holy Feet.

(6)

He initiates you in the secrets of the higher regions represented in the human microcosm. Catch hold of Shabd, and get across the ocean of life.

(7)

When once you are assiduously engaged in the work of salvation of your soul, you will no more pay attention to the affairs of the world. Your Surat shall ascend to the Amar Pad (Sat Lok).

(8)

Those who associate with Guru, get rid of recurrent births and deaths.

(9)

The world is a snare, leave it. Try to understand the reality. Then will you be released from Chaurási.

(10)

Attend Satsang. Cultivate love for Guru. Elevate your Surat and behold the celestial spectacles unfolded to you as in a mirror.

(11)

Hear the Shabd of Gagan (Trikuti). This is what you have got to do.

(12)

Reach the Region which is independent of any prop or support. The knot of body and mind will be loosened and opened thereby.

(13)

You will not find anybody here who is truly happy. Therefore, act according to Guru's instructions.

(14)

The fools are caught in the meshes of pain and suffering. Why do you get yourself entrapped with them?

(15)

Give up thinking in terms of 'mine and thine'. Adopt the Saran of Radhasoami.

(16)

BACHAN 16

CHITÁONÍ (ADMONITION)

Part 3

DEVOTION TO SAT GURU

SHABD 1

यह तन दुर्लभ तुमने पाया ।
कोटि जन्म भटका जब खाया ॥ १ ॥

After wandering through crores of lives, you have now got this human form, which is a rare asset.

(1)

Do not waste it. Take care. Apply yourself to devotion every moment.

(2)

If you were to perform Bhakti (devotion), it must be of Guru. You should get initiation in Shabd Yoga from Him.

(3)

If one does not know Surat Shabd Yoga, one is a false Guru.

(4)

Guru is He who is absorbed in Shabd. He does not perform any other practice.

(5)

I have disclosed the Shabds of Gagan (Trikuti), Sunn, Bhanwarguphá, Sat Lok and Agam Lok.

(6-7)

I have explained fully how to recognise a Guru, leaving no ambiguity or doubt.

(8)

The Perfect Guru is He who performs Surat Shabd Yoga. Become the dust of His Holy Feet.

(9)

Do not apply other tests for recognising Him. Look not for merits and demerits in Him.

(10)

After getting initiated by Him in the mysteries of Shabd, practise Surat Shabd Yoga wholeheartedly.

(11)

Have some pity on your soul. Save it from transmigration.

(12)

Otherwise, you will be subjected to all kinds of torments in hell, and be burnt in fire pits again and again.

(13)

Worldly pleasures will last only for four days. Thereafter, you will undergo pain and suffering.

(14)

Moved by your miserable plight, I caution you again and again.

(15)

I am filled with compassion for you. Awake and arise my dear. Guru will help you.

(16)

Worship none but Guru. Have His Darshan, and attend on His Holy Feet.

(17)

Worship of Guru includes the worship of all, just as the ocean embraces all rivers.

(18)

If one worships Guru, undoubtedly one worships all gods and goddesses, Ishwar (God) and Mahesh (Shiva), Sun and Shesh (thousand headed serpent), Gaur (Shiva's wife) and Ganesh (Shiva's son), Brahm and Pár-Brahm, Satnám, the three worlds and the fourth Dhám (Dayal Desh). Do not have any doubt about it.

(19-20-21)

Hence I repeatedly applaud the Bhakti of Guru every moment.

(22)

Become a gurumukh (devotee of Guru). Carry out His behests. One who has taken Saran of Guru, gets across the ocean of life in no time.

(23)

How am I to sing the praises of Guru? There is none equal to Him.

(24)

All religions have laid down the worship of Guru. Those who are antagonistic to Guru, will find no resting place anywhere.

(25)

Worldly pleasures and enjoyments, and power and position are secured by wealth or through the kindness of rulers.

(26)

Do you not dance attendance on officials in order to obtain wealth, honour and position?

(27)

You carry out their orders so meticulously that you neglect even your meal and sleep.

(28)

To what use did you put the wealth so amassed? You squandered it for securing name and fame in the world.

(29)

I have emphasized the transitory nature of the world, it lasts for four days only.

(30)

It is for this perishable wealth that you serve authorities with such meticulous care and attention as can not be described.

(31)

But you neglect the service of Guru, which would bring you help and succour at all times and in all circumstances.

(32)

Days, fortnights, months and even the whole year, pass, and yet there is no yearning in your heart for the Darshan of Guru.

(33)

How can you then hope for the salvation of your soul? You have to abide in hell, suffering pain and torments on all sides.

(34)

Think over the matter. Who will help you in that condition? You do not engender love for Guru.

(35)

If you do not believe this, you should consider the matter from a different angle.

(36)

You are, at all times, afflicted by diseases and sorrows. Know that they are the messengers of death.

(37)

Death is inevitable. It devours all Jivas.

(38)

This death will come to you also. One day Kal will make an assault on you.

(39)

Take some measures to ward off that calamity. Wealth and position will not be of any help.

(40)

If you were wise, you would have made good use of your riches. Good use lies in spending the riches in the service of the Spiritual Guide.

(41-42)

Guru is not hungry for your money. He has the wealth of Bhakti and Nám.

(43)

But in order to do you good, He makes you spend your money on the poor and needy.

(44)

You secure His grace at no cost, if you win His pleasure.

(45)

It is really a great boon if Guru is pleased with you, for His pleasure means the pleasure of Sat Purush Himself.

(46)

Whosoever secures the pleasure of Guru, is above all.

(47)

If Guru is pleased, the Creator is pleased. Kal and Karma can do no harm.

(48)

The position of Guru is acknowledged by all. The old sages, such as, Shuk Deo, Narad and Vyás, have sung His praises.

(49)

You should, therefore, win the pleasure of Guru. It is no good pleasing others.

(50)

If Guru is pleased with you, not the slightest injury or harm can be caused to you, not a single hair of yours can be touched, even though the whole world is displeased with you.

(51)

He who pleases all others, but has enmity with Guru, and speaks ill of Him, and takes Him to be a human being, is obviously bringing his own ruin. He shall be thrown into hell to suffer tortures there.

(52-53-54)

You should, therefore, try to see things in their right perspective. Somehow or other, seek the pleasure of Guru.

(55)

Family and kinsmen cannot help you at all, nor can the people of your caste and community be of any help to you.

(56)

They keep you company for four days only. They are selfish to the core.

(57)

Do not be afraid or regardful of them. Apply yourself whole-heartedly to Guru Bhakti.

(58)

Guru will help you here and hereafter. Even the creator (Kal) is afraid of Him.

(59)

Family and kinsmen will do no good. In their company you will be hurled into hell.

(60)

Associate with them only to the extent it is necessary. If you are excessively attached to them, you will have to suffer much.

(61)

Therefore, attend Satsang, serve Sat Guru, and get Nám Padárath (bliss of Name) every moment.

(62)

There is nothing like Guru, Nám and Satsang.

(63)

These three would accomplish your task. Your Karmas would be eradicated and you will secure admittance to the Original Home.

(64)

Accept these words, otherwise you will have to repent in the end.

(65)

Wealth and honour will do no good. Power and pelf are not everlasting.

(66)

Therefore, perform Bhakti and make your life fruitful.

(67)

SHABD 2

भेद आरती सुन सखि मो से ।
प्रकट बनाय कहूँ अब तो से ॥ १ ॥

O friend! Listen. I explain to you how to perform Arti, in clear terms.

(1)

First, you take into your hands a platter of सरधा Sardhá (faith). Then place Ghee (rarified butter) of Prem (love) in the lamp, and light up the wick of सम Sama anda Dama (control over senses, internal and external).

(2)

Withdraw from the world and its pleasures. Then, you can renounce Kám (desire, passion) and क्रोध Krodh (anger) in a moment.

(3)

Sing the song of Surat Shabd and join your चित्त Chit (attention) to the Holy Feet of Guru.

(4)

Radhasoami will then shower His grace and mercy upon you, and will one day grant you abode into the Region of Nij Nám (Radhasoami Dhám).

(5)

Fix your gaze on Guru and move the platter in a circle and bring your body and mind under control.

(6)

Prepare yourself for the journey to the Pooran Pad (Perfect Abode). Merge your Surat in True Name.

(7)

1 sang Arti with love and devotion. I turned away my mind from the affairs of the world by Shabd Yoga.

(8)

SHABD 3

सोचत कहा सखि करले आरत ।
फिर नहिं ऐसा समय परापत ॥ १ ॥

What are you thinking about, my dear? Why do you not perform Arti? You will not get such an opportunity again.

(1)

But, my friend, what can I do without the requisite strength? My body and mind are very unsteady.

(2)

However, maintaining patience, I take the necessary course of attending Satsang, and approach Soami.

(3)

When the merciful Sat Guru showers grace and mercy, the wanton mind will be brought under control in a moment.

(4)

He will place the platter of Shabd in the hands of Surat, and kindle the flame of Prem.

(5)

When thus you perform Arti, you will attain Mukti Pad.

(6)

Believe this is true. Consider the Lord to be omnipotent.

(7)

Offer Bhog (food) to Him, and then partake of the Prashád and Charnámrit, and thus train your mind.

(8)

Recite the True Name RADHASOAMI, you will then attain Sat Lok.

(9)

BACHAN 17

CHITÁONÍ (ADMONITION) TO BHEKHS

Part 4

SHABD 1

तुम साध कहावत कैसे ।
मैं पूछूँ तुमसे ऐसे ॥ १ ॥

I ask you, how do you claim to be a Sádhi?

(1)

You have not given up pride and anger, nor can you tolerate harsh words.

(2)

You are neither kind at heart nor gentle in speech. There is no trace of compassion in you.

(3)

You do not worship anybody, but you get yourself worshipped by others. You beg and amass money.

(4)

You have not given up Kám (desire, passion) and Lobh (greed, avarice). You are being crushed by Moh (attachment) and Irshá (jealousy).

(5)

You do not perform Bhajan and Bhakti. You will never be spared by Jama (the angel of death).

(6)

You have relinquished your home. You have also relinquished your avocation. You are a shirker.

(7)

You aimlessly roam about from place to place. You have donned the clothes of a recluse, but your conduct is most unbecoming.

(8)

You are engrossed in fraud, trickery and hypocrisy. Before householders, you feign to follow religious observances and rules of conduct.

(9)

You would eat रोटी Roti (toasted cake) in *Chauká* [190] only. You make distinction between ordinary Roti (a cake of flour or meal toasted on an earthen or iron dish or plate) and पूरी Puri (the same fried in Ghee or oil). (10) You do not possess right understanding and thinking, nor have you come in contact with a perfect Guru. You have fear and regard for householders.

(11)

The feet of Sants are holier than all the sixtyeight places of pilgrimage. The ground which they tread becomes hallowed.

(12)

You are given to observances and delusions. Why do you dub yourself as Sádḥ?

(13)

You assume the appearance of a Bhekh (recluse) and dupe the world. Kal has played a trick upon you. He has employed you for deceiving people.

(14)

Now come to your senses and devote yourself to Satsang. Be afraid of the torments of hell.

(15)

Practise renunciation. Engender love and yearning. Perform Bhakti (devotion), and run away from the world.

(16)

Curb your mind. Restrain your senses. Apply your Surat to Shabd coming from above.

(17)

And you will become kind at heart and pure of intellect and get rid of the deceitful mind.

(18)

What more should I say? One word is enough for an Adhikári (fitted for true Parmáṛth).

(19)

Those who are shameless and hypocrites, and are over- come by mundane considerations, are like demons and brutes. How can they grasp the reality?

(20)

Radhasoami now sums up that only the Hansa Jivas will accept Him by His discourses.

(21)

SHABD 2

शब्द की करी न कोई कमाई ।
फिर मर्म कहाँ से पाई ॥ १ ॥

You have not practised Shabd. Then how can you know the Reality?

(1)

This Shabd comes from the Region which does not rest on any support. What is the use of harping on hearsay?

(2)

If you had turned your Surat (spirit-current) inwards, you would have received secrets of that Region. You would have stopped talking. You would not have been pleased with anything but Shabd.

(3-4)

You do not firmly cling to Shabd. Your mind is, therefore, always unsteady.

(5)

if you had contacted Shabd, your mind would have been intoxicated with its bliss.

(6)

You would not have applied yourself to anything except Shabd. You would have discarded all mundane desires.

(7)

You would have engendered love for Him who describes the efficacy of Shabd before you.

(8)

You have not grasped the true importance of Shabd. What you say is all fiction.

(9)

If you had loved Shabd, you would not have cared for name and fame.

(10)

The state of your mind would have been quite different. Your Surat (spirit-current) would not have gone downwards.

(11)

You may talk much, but you cannot practise Shabd.

(12)

Those who practised Shabd, my dear, their Surats got unattainable bliss.

(13)

The whole world appears to be insipid and tasteless to them. Shabd alone is the best and the highest of all.

(14)

Radhasoami give's out this teaching. Those who follow it, will enjoy the bliss of Shabd.

BACHAN 18

DEVOTION TO SAT GURU

SHABD 1

गुरु करो खोज कर भाई ।
बिन गुरु कोई राह न पाई ॥ १ ॥

Adopt Guru (spiritual Guide) after thorough search. Nobody finds the right path without Guru.

(1)

Jivas are drowned in the ocean of life. They find no one to save them.

(2)

Learned people of the world, ascetics, Yogis, Gyánis (wise) all have failed.

(3)

They do not engender love for Saints. How can they be redeemed?

(4)

They are lost in pilgrimage, fasting and penance. They are puffed up with learning.

(5)

They did not get even a particle of the bliss of Bhakti (devotion). They failed to take the Saran of devotees.

(6)

They did not know the secret of Bhakti, because they did not accept Guru as Sat Purush.

(7)

Guru redeems all those who worship His Holy Feet.

(8)

Your face is always turned away from Guru. You act under the dictates of your mind.

(9)

You are lost in Karams (rites and rituals). You are not making any fruitful use of the human body.

(10)

Come to your senses. Associate with Guru and engender love for Him.

(11)

Radhasoami repeatedly emphasises that those who make endeavours shall attain a high status.

(12)

SHABD 2

गुरु की कर हर दम पूजा ।
गुरु समान कोई देव न दूजा ॥ १ ॥

Worship Guru every moment. There is no deity equal to Him.

(1)

Attend on the Holy Feet of Guru. Sacrifice your body and mind to Him.

(2)

Have His Darshan with your eyes. Listen to His Bachans with your ears.

(3)

By the strength of Guru, subdue your mind. By the help of Guru, kill Kal.

(4)

Guru came here as Brahm. He explained the status of Par Brahm.

(5)

Guru revealed Satnam Pad and gave clue to Alakh and Agam.

(6)

Radhasoami assumed the form of Guru. The Nameless and Impersonal Supreme Being is not superior to Guru.

(7)

SHABD 3

गुरु ध्यान धरो तुम मन में ।
गुरु नाम सुमिर छिन छिन में ॥ १ ॥

Enshrine the form of Guru in your heart. Utter the Name of Guru every moment.

(1)

Sing Guru and Guru alone. He will then help you.

(2)

Without Guru, nobody can reach any stage high or low.

(3)

It is the Guru who revealed to me the secrets of higher regions, and raised my Surat to Sunn.

(4)

Guru enabled me to behold the spectacles of Mahá- sunn and Bhanwarguphá.

(5)

Guru took me to Sat Lok, and then enabled me to meet Alakh Purush and Agam Purush.

(6)

Guru gave out all the secrets. It is through Guru that I came to know of the secrets of the Supreme Father Radhasoami.

(7)

SHABD 4

गुरु चरन पकड़ दृढ़ भाई ।
गुरु का संग करो बनाई ॥ १ ॥

Cling fast to the Holy Feet of Guru, and associate with Him.

(1)

Let the discourses of Guru be your support and sustenance. Intently gaze at Guru's countenance.

(2)

The status of Guru is very high. Sing the hymn of His praises.

(3)

Enshrine Guru in your heart so that Kal's influence may be effaced.

(4)

Give up Asá and Mansá (desire and longing) for sensual enjoyments and run away from the world.

(5)

Cherish desire and longing for Guru's Shabd and Holy Feet.

(6)

Turn away your desires and inclinations from the pleasures and objects of the world, and apply your mind and senses to the Guru.

(7)

Remember Guru all day and night. Remember none else but Guru.

(8)

Even while breathing and eating do not forget Guru. Sing the praises of Guru every moment.

(9)

Guru is your benefactor. Save Guru none is your friend.

(10)

Guru will save you from the noose of Jama. Guru will impart to you the secrets for securing true happiness.

(11)

Guru will take you across the ocean. He will take care of you every moment.

(12)

Guru will look after you, in the manner, a tortoise hatches its eggs.

(13)

[See Note to couplet No. 28 of Shabd 4 of Bachan 3.]

There is no saviour like Guru. Family and kinsmen are all like snakes.

(14)

Therefore, never forsake the company of Guru. Turn your mind away from wealth and women.

(15)

Guru Bhakti (devotion to Guru) always confers happiness. Without Guru, even your own mind and intellect bring you pain and sorrow.

(16)

Have faith in Guru. Swim across the world by the blessing of Guru.

(17)

Guru will remove your vanity, infatuation and arrogance. Desire, passion and anger will become afraid of you.

(18)

By the grace of Guru, greed and avarice will be cast off, and Máyá and *Mamtá* [191] will be vanquished.

(19)

If you rely upon Guru, no one can get an upper hand over you.

(20)

You will receive the alchemy of Nám from Guru. The witch of desire will run away.

(21)

Take Guru's *Chamámriti* [192] and *Prashád* [193] With love, all troubles will be over.

(22)

Sacrifice your body and mind before Guru. Behold the form of Guru in your Hridaya (heart).

(23)

Guru is the giver. Guru is bountiful. Worship Guru every moment.

(24)

Guru is Satnám Sat Purush. Guru is also Alakh Purush and Agam Purush.

(25)

Radhasoami is the Name of Guru. By worshipping Guru, attain Nij Pad (Original Abode) and enjoy eternal and perfect bliss.

(26)

Guru is *Antarjámi* [194] in every Way. Sing the praises of and contemplate the form of RADHASOAMI.

(27)

SHABD 5

सतगुरु का नाम पुकारो ।
सतगुरु को हियरे धारो ॥ १ ॥

Utter the Name of Sat Guru. Enshrine Sat Guru in your heart.

(1)

Have trust and reliance on Sat Guru. And then you need not feel dejected.

(2)

Sat Guru will protect and nourish you every moment. He will remove your arrogance.

(3)

Always remember the Holy Feet of Sat Guru. Do not be displeased with Him.

(4)

Now hear about the status of Sat Guru from me, although words are too inadequate to give even the remotest idea of His power and eminence.

(5)

He will pull you out of the nine apertures and seat you at the tenth. There, your duality will be over.

(6)

He will give you the drink of the nectar of Shabd and save you from the torments of hell.

(7)

He will unfold the secrets of the inaccessible region and give out all the details of the path.

(8)

Those who associate with Sat Guru, are never afraid of the world.

(9)

Those who are antagonistic to Guru, drown in the ocean of worldly existence.

(10)

They wander in the cycle of transmigration, suffering pain in every life.

(11)

You should ponder over the matter. There is none equal to Guru in the whole world.

(12)

Those who take to Guru Bhakti (devotion to Guru), secure access to Nij Darbár (Real Home).

(13)

Those who do not hold Guru Bhakti dear, are losers and beaten, even after having won the game.

(14)

[To be blessed with the human life is tantamount to winning the game. And to waste it by not applying it to Sat Guru Bhakti, is losing the game.]

It is a great thing to be a lover of the Holy Feet of Guru. It cannot be described in words.

(15)

Those who love Guru very dearly, are instrumental in getting salvation for all their kith and kin.

(16)

Blessed are the parents of those who, renouncing everything, engage in Guru Bhakti.

(17)

Those who patiently put up with the calumny at hands of worldly people, are recipients of happiness.

(18)

Those who value worldly honour and fame, will fail to perform Guru Bhakti.

(19)

A warrior does not turn back from the battlefield. A faithful wife burns herself on her husband's pyre.

(20)

If the warrior turns away, he is dubbed a coward. If the faithful wife turns back from the cremation ground, she will be born as a scavenger in her next birth.

(21)

The bird Papihá does not break its vow. A moth consigns itself to the flame.

(22)

As water is dear to fish, so is Sat Guru to the Gurumukh.

(23)

Verily, a devotee of such a higher order is a rare find. He is the recipient of Guru's favour in full measure.

(24)

Radhasoami says that Guru Himself will come to awaken such a devotee.

(25)

SHABD 6

सतगुरु कहेँ करो तुम सोई ।
मन के कहेँ चलो मत कोई ॥ १ ॥

Do what Sat Guru orders you to do. Follow not the dictates of your mind.

(1)

The mind turns you away from Sat Guru and leads you to perdition.

(2)

It will whirl you in the wheel of Kal and entangle you in the meshes of worldly attachments.

(3)

The mind is an arch-enemy, take it not to be your friend. It will keep you away from Guru Bhakti.

(4)

It will throw you in the whirlpool of desire, passion and anger, in the company of your wife, son, riches and family.

(5)

It will lead you astray through desires for the pleasures of senses, and destroy your Bhakti and capacity for discernment.

(6)

As long as the beloved Sat Guru is not met, you will not get rid of the tricks and pranks of the mind.

(7)

How far should I describe the fraud, atrocity and trickery of the mind. Even the sages and holy men could not know them.

(8)

Therefore, seek the true Sat Guru. Without Sat Guru none can be saved.

(9)

There is no friend like Sat Guru. He alone can wash the impure mind clean.

(10)

I am very lucky, for I have become the darling of Sat Guru.

(11)

What can the worldly people know about the eminence and glory of Sat Guru? Even the Vedas and other revealed books do not know it.

(12)

Gyánis (learned) and Yogis all got tired and exhausted in their efforts, but none could understand the grandeur and glory of Sat Guru.

(13)

Therefore, I lay stress on the Saran of the Sat Guru. I perform His Arti every day.

(14)

When I lovingly perform Arti, all my kith and kin will be redeemed.

(15)

I now prepare for Arti. Radhasoami has showered grace on me.

(16)

Radhasoami is supremely gracious and merciful. I have been greatly enriched by performing His Arti.

(17)

SHABD 7

अरे मन रंग जा सतगुरू प्रीत ।
होय मत और किसी का मीत ॥ १ ॥

O mind, get dyed in the colour of love for Sat Guru. Do not make friend with anybody else.

(1)

Keep this advice in your mind. Without Guru, all activities are wrong and improper.

(2)

Go to Guru and beg for His Prashád. Cast off all impurities, and remain free from Máyá.

(3)

Subdue your mind which is the root of all evils. Apply your Surat to the practice of Shabd.

(4)

Subdue worldliness, and ascend sky-wards. Follow this precept of Sants.

(5)

Utter Guru's name with your heart and soul. Go on enhancing your love for Him every moment.

(6)

Radhasoami sings this special song. Give up trickeries of the mind and affection for the objects of Máyá.

(7)

SHABD 8

गुरू की मौज रहो तुम धार ।
गुरू की रज़ा सम्हालो यार ॥ १ ॥

Conform to the Mauj (will) of Guru. Comply with the pleasure of Guru, dear friend.

(1)

Whatever Guru does, consider it to be in your interest, and whatever Guru orders, follow it with care and attention.

(2)

Adopt the attitude of gratefulness, whatever pleasure and pain He dispenses for you, are for your good.

(3)

Remember, admonition and chastisement are in fact, marks of His affection; look upon all the pleasures of the senses as disease.

(4)

What else should I say? I am grateful to Guru every moment. Except Him, there is none who can do anything.

(5)

Let neither troubles afflict you, nor pleasures inebriate you.

(6)

Do not forget Him at any time. Rely on Him amidst pain and pleasure.

(7)

Guru and Shabd are the true friends. There is none else. Keep them always in your mind.

(8)

Guru is Sat Purush; Guru is the Creator. He would one day steer your ship across.

(9)

Except Him, there is none in this world. Sacrifice your mind and spirit at His Feet.

(10)

He always looks to your good; He is the protector of your mind and body.

(11)

Enshrine Him in your heart gratefully; He will remove your troubles completely.

(12)

But what can He do when your own mind is so worth- less? You do not turn away from the currents of venom (sensual pleasures).

(13)

Again and again, you fall a prey to pleasures. You do not listen to His beneficent advice.

(14)

That is why you are penalized; even then you do not listen, impudent as you are.

(15)

Endure whatever befalls you now. Go and pray to Guru.

(16)

Run and cling fast to Him; He alone would help you.

(17)

There is no other door to knock at. Be alert. Cling to His Feet carefully.

(18)

You have committed sins day and night; you have not acted upon the advice of Guru.

(19)

Hence you are subjected to pain and affliction. It is He alone who will rescue you!

(20)

Be with Radhasoami; then only will you gain access to the inaccessible Shabd.

(21)

SHABD 9

आज सखि काज करो कुछ अपना ।
गुरु दरस तको छोड़ो जग सुपना ॥ १ ॥

O my friend! Do something today to do good to your soul. Look steadfastly at Guru. Give up the world which is unreal like a dream.

(.1)

Otherwise, you will have to repent and come to grief. You will suffer great many torments in the domain of Jama, viz., hell.

(2)

Listen attentively and accept the words of advice. Apply your Surat to Shabd.

(3)

Otherwise, you will die and be born in the four species of life again and again. Pay, oh, do pay heed to what I say

(4)

Give up pride and vanity and apply yourself to the Dhyán of the Holy Feet of Guru.

(5)

Without Guru, who else is there to come to your help? Without Nám, who will take you across?

(6)

Complete your task today, and run away with Guru. Your throne and crown lie unoccupied.

(7)

Make acquaintance with Shabd, and adorn your Surat. Abandon worldly honour and reputation.

(8)

Cleanse your mind and Surat in the company of Guru, otherwise, your covers will not be removed.

(9)

Shake off impurities by the help of Guru. Give up pleasures of the world, for they are like itches.

(10)

Radhasoami warns you that if you do not accept this advice, you shall suffer.

(11)

SHABD 10

गुरु दरियाव चलो सुर्त सजनी ।
मन की लहर सम्हार ॥ १ ॥

My noble friend, curbing the vagaries of the mind, come to the Satsang of Guru.

(1)

Be alert and win the battle. This opportunity will not be available again.

(2)

Your fortune has been enhanced by the kindness of Guru. Bathe in the current of Amrit (nectar).

(3)

Pick up pearls. Attain the status of a Hansa (celestial being). Ascend to Sahas-dal-kanwal, beyond And.

(4)

Survey every part or division of the expanse of Brahmand with your own eyes.

(5)

Your Surat will go beyond the Kanwal (Sahas-dal- kanwal), open the door to Trikuti, and reach the region of Sunn.

(6)

You will proceed to your home with a lamp in your hand, removing the darkness pervading your inner recesses.

(7)

Catching the reverberations of Shabd coming from above, you will move like a spider upwards along the thread (current) of Shabd.

(8)

Beyond the ocean (of three worlds) is the **सेत पद** Sait Pad or Sunn which is distinct (from the lower creation of three worlds). On crossing Sunn, you will hear the resonance of the Shabd of Bhanwarguphá.

(9)

Sat Shabd (Satnám, Sat Lok) is the support and sustenance of the Shabd of Sunn. You will secure entrance into Sat Lok which is Guru's Darbár.

(10)

Absorbed in the love of Sat Guru, you will become oblivious of the world.

(11)

Sár Shabd (Satnám, Sat Lok) receives splendour and refulgence from Anámi, where there is no Nám (Shabd) and Rup (Form). (Shabd and Rup are hidden in the Region of Anami, above Sat Lok).

(12)

The Nij Dhám (Special Abode) of Sants is above Alakh and Agam. On reaching there, your Surat will get true embellishment.

(13)

Radhasoami is the sovereign of **अचल** Achal (unchangeable) region. I sacrifice myself at His Holy Feet.

(14)

I perform this Arti of my Guru and penetrate from this end to that.

(15)

SHABD 11

नैन कँवल गुरु ताक ।
अरे मन भँवरा ॥ १ ॥

O my Bhonrá like mind (enamoured of lotus), gaze at the lotus eyes of Guru.

(1)

[See note to copulet 21, Shabd 4, Bachan 3]

Purify yourself. Be calm and cool. Listen to Anhad Shabd.

(2)

Your fortune will be brightened up if you traverse internally.

(3)

The region of Trikuti is echoing with the rumbling of clouds. Like a peacock, be thrilled to scream and dance in joy.

(4)

Let your Surat break open the door of नभ Nabh (Sunn) and announce its victory with an uproar.

(5)

When you come to the सेत पद Sait Pad (Sat Lok), Kal is vanquished.

(6)

Radhasoami gave His Darshan to the Jivas in the form of Sant Sat Guru, and turned their minds and Surats upwards and inwards.

(7)

SHABD 12

सतसँग करत बहुत दिन बीते ।
अब तो छोड़ पुरानी बान ॥ १ ॥

You have been attending Satsang for long. It is now high time that you give up your old habits.

(1)

How long will you go on acting hypocritically towards your Guru? You should now recognise the exalted position and status of Guru.

(2)

Consider not Guru to be a human being. He is the very life and soul of Sat Purush.

(3)

Persuade your mind as best as you can. Do accept this truth. Have firm faith in Him and contemplate His image.

(4)

Out of sheer grace and mercy, He delivers discourses. He is the Perfect Being, the Nameless One.

(5)

Guru has assumed the human form. He will effect your salvation somehow or the other.

(6)

Serve Him. Worship Him. Consider Guru Nanak, Kabir Sat Nam and all Sants to be included in Him. Your task will be accomplished by Him. Stop wandering. Give up vanity.

(7-9)

Do not miss this opportunity. You will not meet a personage greater than Him.

(10)

If you miss the Guru this time, you will have to wander in the four categories of life.

(11)

You will not find such an exalted Guru again. Do accept my advice at this very instant.

(12)

Why do you pride yourself upon reading books and singing hymns.

(13)

This pride has ruined you (in the past), and is still causing you great harm.

(14)

I, therefore, tell you, my dear, that this utter carelessness is not good.

(15)

Be quick. Give up hypocrisy. Engender love and faith in Guru.

(16)

If even now you do not come round and accept my advice, you know well what will befall you.

(17)

You are under Kal's sway. It is for this reason that your mind does not reconcile to those words of advice.

(18)

If you keep on associating with Guru and attending His Satsang, it is possible that slowly and gradually your mind may reconcile itself to Parmārth.

(19)

One thing I know my brother! You are a confirmed infidel.

(20)

Radhasoami declares that such Jivas will remain in distress.

(21)

BACHAN 19

DEVOTION TO GURU AND NAM

SHABD 1

COMMANDMENTS चेतो मेरे प्यारे तेरे भले की कहूँ ॥ १ ॥

Arise and awake, my dear. I say this for thy good.

(1)

Search for the perfect Guru. I say this for thy good.

(2)

Look for the Guru who is absorbed in Shabd. I say this for thy good.

(3)

Serve that Guru. I say this for thy good.

(4)

Drink His Charnámrit (the wash of His Feet). I say this for thy good.

(5)

Partake of His Prashád (food sanctified by His touch or tasting). I say this for thy good.

(6)

Perform His Arti. I say this for thy good.

(7)

Sacrifice body and mind to Him. I say this for thy good.

(8)

Follow His precepts. I say this for thy good.

(9)

Secure His pleasure. I say this for thy good.

(10)

Perform Bhajan every day regularly. I say this for thy good.

(11)

Have compassion for all living beings. I say this for thy good.

(12)

Injure none. I say this for thy good.

(13)

Pass not sarcastic remarks. I say this for thy good.

(14)

Utter not harsh words. I say this for thy good.

(15)

Make all happy. I say this for thy good.

(16)

Drink deep of the nectar of the Holy Name. I say this for thy good.

(17)

Cultivate tolerance and forgiveness. I say this for thy good.

(18)

Be contented, discreet and thoughtful. I say this for thy good.

(19)

Give up licentiousness and anger. I say this for thy good.

(20)

Drive away greed and attachment. I say this for thy good.

(21)

Be humble and unassuming. I say this for thy good.

(22)

Engender love for Sants. I say this for thy good.

(23)

Do not eat much. I say this for thy good.

(24)

Keep awake during Satsang. I say this for thy good.

(25)

Shun name and fame. I say this for thy good.

(26)

Annihilate desires for sensual pleasure. I say this for thy good.

(27)

Acquire equanimity and self-restraint. I say this for thy good.

(28)

Do not give up devotion and renunciation. I say this for thy good.

(29)

Contemplate the form of Guru. I say this for thy good.

(30)

Utter nothing but the Name of Guru. I say this for thy good.

(31)

Praise Guru day in and day out. I say this for thy good.

(32)

Enhance your love for Guru. I say this for thy good.

(33)

Pilgrimages and idol-worship are delusions. I say this for thy good.

(34)

Forget that thou belongest to a high caste or clan. I say this for thy good.

(35)

Adhere not to the past ones. I say this for thy good.

(36)

Follow the Guru of the time. I say this for thy good.

(37)

Guru's Feet are the place of pilgrimage. I say this for thy good.

(38)

Service to Guru is real fast. I say this for thy good.

(39)

Guru's teachings constitute true knowledge. I say this for thy good.

(40)

All other knowledge is hypocrisy. I say this for thy good.

(41)

Give up adherence to traditions and observances. I say this for thy good.

(42)

Act up to Guru's words. I say this for thy good.

(43)

Do not follow Gyán-márg. I say this for thy good.

(44)

Hold fast to the path of devotion. I say this for thy good.

(45)

Follow the path of Surat Shabd. I say this for thy good.

(46)

Raise thy Surat to the third Til. I say this for thy good.

(47)

Then proceed to Trikuti. I say this for thy good.

(48)

Enter the tenth aperture, viz., Sunn. I say this for thy good.

(49)

Come up to Bhanwarguphá. I say this for thy good.

(50)

Effect entrance into Sat Lok. I say this for thy good.

(51)

Attain Alakh and Agam. I say this for thy good.

(52)

Adore the Holy Name Radhasoami. I say this for thy good.

(53)

Put an end to all wanderings and entanglements. I say this for thy good.

(54)

Stick tenaciously to Guru. I say this for thy good.

(55)

SHABD 2

गुरु का ध्यान कर प्यारे ।
बिना इसके नहीं छुटना ॥ १ ॥

O dear! Perform Dhyán of Guru. You cannot be liberated without it.

(1)

Be dyed in the colour of Nám and you will attain Nij Dhám (Original Abode).

(2)

Adopt the Saran of Guru firmly. Without this, your task will not be accomplished.

(3)

Why cherish (worldly) name and gain, When pay back you have to again ?

(4)

Whatever Karams (actions) you perform, you will have to undergo their consequences.

(5)

Take courage and free yourself from the entanglements of the world, somehow or the other.

(6)

Those who have subdued their minds, are verily brave.

(7)

Your mind is your arch enemy. It is difficult to subdue it.

(8)

Pursue it tenaciously. Leave all other efforts.

(9)

First, engender love for Guru, and then apply yourself internally to Shabd.

(10)

Act upon these two injunctions of Mine. You need not make any other efforts.

(11)

When you have succeeded in vanquishing your mind, raise your Surat to Gagan (sky, heavenly regions).

(12)

Apply yourself to this activity alone. All other activities of the world are false and useless. Discard them all.

(13)

Radhasoami lays stress on the Saran of Nám.

(14)

SHABD 3

गुरु बिन कौन उबारेगा ।
नाम बिन कौन सुधारेगा ॥ १ ॥

Who else but the Guru will emancipate you? Who else but the Nám will reform you?

(1)

Without Bhajan, who will secure release for you? Without Saran, who will mend and correct you?

(2)

Without longing and yearning, who will pray earnestly? Without pain or affliction, who will remember the Name of the Supreme Father?

(3)

Without Shabd, who will embellish you? Without Satsang, who will take care of you?

(4)

Who will crush Kaí and how will Karams be eradicated and exhausted?

(5)

A Sant will come to your help and rescue. Some Bhakt (devotee) will burn both Kál and Karams.

(6)

The task of the devotee will be accomplished by Satsang .only. But he has to sacrifice his body and mind.

(7)

He alone will adopt Nij Nám and redeem the world.

(8)

Bachan He will effect regeneration of Jivas. He will remove their pride, egotism and infatuation.

(9)

He who sincerely takes the Saran of Sat Guru, will alone behold the Nám Pad (Region of Nám).

(10)

He who praises Radhasoami, will secure admittance into that Region.

(11)

SHABD 4

गुरु . बिन कभी न उतरे पार ।
नाम बिन कभी न होय उधार ॥ १ ॥

Without Guru, you can never be redeemed. Without Nám, you can never secure the salvation of your soul.

(1)

Without Satsang, you can never get to the reality. Without Prem, you can never meet the Beloved.

(2)

Without Surat Shabd Yoga, you can never rise to Gagan. Without Dayá (grace and mercy), the massive barriers will not open.

(3)

Without Surat, Shabd cannot be contacted. Without Nirat, Dhun (Shabd) cannot become your prop and support.

(4)

First of all, engender love for Guru. Then can you drink the nectar of Nám, by subduing your mind.

(5)

Quit this world, taking it to be Kal's domain. Come to the abode of the Dayál (Merciful) and make your life fruitful.

(6)

In the company of Guru, you will attain the status of Sant. You will contact Shabd and get admittance to the fourth Pad (Region).

(7)

Radhasoami has spoken of things most sublime. One who listens to and acts upon them, will be redeemed.

(8)

SHABD 5

सुरत धुन धार री, तज भोग निकाम ॥ टेक ॥
दारा सुत धन मान बड़ाई ।
यह सब थोथा काम ॥ १ ॥

O Surat! Listen to Dhun (Shabd, sound). Give up pleasures of the world, which are worthless. Wife, progeny, wealth and name and fame are of no avail.

(1)

Worldly honour and reputation will bring you no comfort and peace.

(2)

If you engage in Bhakti (devotion) to Sat Guru and drink the bliss of Nám you will secure entrance into the eternal region.

(3)

If you attend Satsang whole-heartedly, you will attain Sat Nám.

(4)

Raise your Surat to higher regions where Dhun is audible all the time.

(5)

Then you will make your human life truly fruitful and you will find rest and peace in Shabd.

(6)

The drum of breath is beating perpetually as a warning to eventual departure from here.

(7)

Radhasoami has provided a boat. Get across the ocean of Universe free of any charge.

(8)

SHABD 6

सुरत सुन बात री ।
तेरा धनी बसे आकाश ॥ १ ॥

O Surat! Hear me. Your Lord dwells high above.

(1)

Forsake the company of this paramour (mind). Behold the refulgence of your beloved Lord.

(2)

Follow Guru, and you will find abode in the unchangeable region.

(3)

Take the Saran of Sádḥ, so that you may get an abode in Shabd.

(4)

The body, you are caged in, belongs to Kal. Why do you cherish hopes and expectations from an alien?

(5)

The noose of the pleasures of the ten senses has been put around your neck.

(6)

You are tied down to nine apertures. You have no rest even for a single breath.

(7)

Open the tenth window, and enjoy true bliss.

(8)

The perfect Sat Guru gives you this advice. You should believe Him and accept His words.

(9)

Utter the Holy Name RADHASOAMI. All Karams will be eradicated.

(10)

SHABD 7

सुरत क्यों हुई दिवानी ।
तेरी बिरथा बैस बिहानी ॥ १ ॥

O Surat! Why have you become mad? Your life is being wasted.

(1)

You are passing your days in worldly enjoyments and sufferings, you will go empty handed.

(2)

You will suffer tortures in hell and then fall into the cycle of transmigration.

(3)

Who will help you there? You should accept my advice now.

(4)

Engender love for Guru. O brother, do what He bids you to do.

(5)

Unite your Surat with Shabd. Practise this Yoga every day.

(6)

Your lot will improve day by day. Kal will not then harass you.

(7)

You will enjoy the indescribable bliss of Shabd. The mind will easily turn away from the pleasures of the world.

(8)

You will rise upwards from the sixth centre and secure access to Sahas-dal-kanwal.

(9)

The moment you get beyond the sixth Chakra or the third Til, you will see lightning and hear the resounding of Anhad Shabd.

(10)

Suns and moons will then become visible. Your mind and Surat will come in touch with Sukhmana (the middle current).

(11)

You will see the marvellous form of Guru, the refulgence and glory of which cannot be described.

(12)

When Guru manifests Himself in human form, He draws and raises your mind.

(13)

He helps you proceed further. Your mind, asleep for ages, will then wake up.

(14)

Passing through Banknál, you will come to Trikuti and then to Sunn, and see the Mánsarovar lake.

(15)

The region where Hansas (celestial beings) abide in all gracefulness, is extremely fascinating.

(16)

The melodious Kingri (fiddle) is audible there, hearing which, your Surat will get intoxicated.

(17)

You will go to Mahá-sunn, where Achint Dweep has been carefully designed.

(18)

On seeing Bhanwarguphá, illumined by the white refulgent sun, you will become detached from all.

(19)

You will prepare yourself for the fourth Pad (Region), you will hear the melody of the Bin (harp).

(20)

You will behold Alakh and Agam, and get Darshan of Radhasoami.

(21)

His glory and majesty beggar all description. He has done a lot for a poor and destitute person like myself.

(22)

SHABD 8

बिरहनी गुरु की सरन सम्हार ॥ टेक ॥
या जग में कोई भीत न तेरा ।
करो नाम आधार ॥ १ ॥

O Virahni (sick at heart)! Take Saran of your Guru. In this world, there is none who is your true friend. So stick to Nám.

(1)

Join your Surat (spirit-current) to Shabd. Barriers will be removed and doors to higher regions will be thrown open.

(2)

Mire of Kám (desire, passion) and Krodh (anger) will be removed and you will bathe in the pure current of spirituality.

(3)

Anhad Shabd is resounding in Gagan Mandal (Trikuti). Hear it and make it your support.

(4)

Without Sant, no one can reach the ultimate and final goal. Therefore, follow a Sant.

(5)

Radhasoami is your well-wisher. He addresses you for your own good.

(6)

He who accepts His words, will merge in the Ultimate Goal, and come to know of the most sublime secrets.

(7)

SHABD 9

सुरत संग सतगुरू धोवत मन को ॥ टेक ॥
प्रीत प्रतीत बढ़ावत छिन छिन ।
भेट चढ़ावत तन को ॥ १ ॥

By associating with Sat Guru, Surat washes her mind, enhances love and faith every moment and surrenders the body.

(1)

Thus purified, Surat enjoys the bliss of Shabd, and, turning upwards, ascends to the region of thunder.

(2)

She withdraws from the five senses, twentyfive Prakritis (properties) and three Gunas (qualities).

(3)

She becomes absorbed in Dhun (Shabd) and does not disclose the state of bliss to anybody.

(4)

How can she disclose it to those who have never tasted and experienced this bliss?

(5)

Pandit (learned), Gyáni (wise) and Bhekh (ascetic) are all deluded. They are engaged in pilgrimage, fasting, rites, etc.

(6)

How can they get this most excellent bliss of Shabd? They are always busy in spreading the net of delusions and illusions.

(7)

Who will explain all this to them? They do not heed the words of Sant.

(8)

The six Shástras (books or systems of philosophy), Smriti (ancient codes of laws) and Purán (books of theology and mythology), all follow the beaten track. They do not give up old practices.

(9)

They worship Shiva, Shakti and Ganesh. Who is to point out to them their mistakes?

(10)

They teach the worship of Vishnu, the sun and various gods.

(11)

They have no idea of Guru Bhakti (devotion to Guru) and the eminence of Saints.

(12)

They do not heed the counsel imparted to them for their good. Why should I then care for them?

(13)

Radhasoami points out the way. Catch hold of Dhun (Shabd) within you.

(14)

SHABD 10

गुरु घाट चलो मन भाई ।
सुरत चदरिया लेव घुलाई ॥ १ ॥

O my mind! Go to *Guru-ghát* [195], and get the sheet of your Surat washed clean, with the soap of Sewá, the rubbing of Darshan, the water of Prem, the *Reh* [196] Of Bachans, the *Bháthi* [197] Of faith, and the fire of Virah (pangs of separation).

(1-3)

Remove dirt and impurity by squeezing and rinsing it in the. river of Bhakti (devotion), flowing day and night.

(4)

When the sheet of Surat is thus cleansed and brightened, the mind puts it on with great delight.

(5)

The mind and Surat go up in the company of Shabd and arrive at Trikuti.

(6)

The Surat ascends to Sunn and attains the status of a Hansa. In Mahá-sunn, she attains a still more radiant form.

(7)

She hears 'Sohang' in Bhanwarguphá, and 'Sat Sat' in Sat Lok.

(8)

Meeting Alakh and Agam, she merges in the Holy Feet of Radhasoami.

(9)

SHABD 11

तू देख उलट कर मन में ।
क्यों फिर भटकता बन में ॥ १ ॥

Turn and look within yourself. Why do you wander about in the wilderness?

(1)

Guru exhorts you every moment to perform Sumiran day and night.

(2)

Enshrine the image of Guru within yourself and make your wanton mind steady.

(3)

Then direct your Surat towards the door to higher regions, and penetrate the third Til.

(4)

Sit quietly there, i.e., in Gagan, and apply your mind to the current of Shabd.

(5)

Fix your Surat in Sunn. Do not wander about in the regions of the three Gunas (qualities).

(6)

Why do you fall a victim to the forces of evils and vices?

(7)

Your life has been wasted in deceptions and delusions. Now, search for Shabd.

(8)

Always move in the company of Sant. Do not run after wealth, honour and reputation.

(9)

Control your mind and senses. Engage yourself in this effort only.

(10)

In course of time, you will be able to subdue your mind and senses, and then you will hear Nád (Shabd).

(11)

Thereafter, it will not take long to awaken your latent spirituality. You will be immersed in the bliss of melodious Shabds (sounds).

(12)

Now, fall at the Holy Feet of Radhasoami. He will accomplish your task in a moment.

(13)

SHABD 12

सुन रे मन अनहद बैन ।
घट में मठ निरखो नैन ॥ १ ॥

Listen to Anhabd Shabd. See the macrocosm in the microcosm within you.

(1)

Apply yourself to Shabd Abhyás taught by Guru. Enjoying the bliss of Shabd, go on penetrating within.

(2)

Turn round the wheel (above third Til) and Shabd will become audible to you.

(3)

Sat Guru says that without Nám, you cannot secure access to higher regions.

(4)

Now attend Satsang and adopt the Saran of Guru.

(5)

Know that the pleasures of the world are diseases and the desire for wealth and property is a source of misery and pain.

(6)

Vast is the ocean of worldly existence. All are getting drowned in it.

(7)

Without Guru, nobody can get across. Without Nám, none can be steady and patient.

(8)

Now, take care of Surat, so that you may contact Shabd.

(9)

You are led astray by pains and pleasures of body, mind and senses.

(10)

You have wasted your life in following the dictates of ego and self. You never cared to know about your Creator.

(11)

Now think over the matter calmly and control your mind somewhat within yourself.

(12)

Then only your Surat can meet Shabd. This is what Radhasoami says.

SHABD 13

गुरु कहें जगत सब अंधा ।
कोई गहे न घट की संधा ॥ १ ॥

Guru declares that the whole world is blind and ignorant. Nobody cares to know what is within.

All are lost in outward í (worldly) activities. No one adopts internal Shabd (sound).

(2)

Their minds are absorbed in the pleasures of the world. As a consequence of their Karams, they are under- going great ups and downs all the time.

(3)

Ensnared by Kal, Jivas have become dirty.

(4)

Guru repeatedly enjoins upon them to seek Shabd within themselves.

(5)

But they do not pay heed to Guru's बैन Bain (words). Then how can their inner eye be opened?

(6)

Only some rare deserving Jiva will follow the words of Guru.

(7)

The mind plays trick and creates confusion when one takes to Guru's advice.

(8)

Kal shows his trickeries to Jivas and deceives them in one way or the other.

(9)

Kal does not allow them to perform Guru Bhakti. He creates obstacles in various ways.

(10)

Sometimes, Kal beguiles Jivas in the form of a friend, at other times, he acts as an enemy giving threats.

(11)

Sometimes Kal inflicts illness on Jivas. He spreads his nets in various ways.

(12)

Jivas thus cannot enjoy the bliss of Shabd. They are always in troubles of one kind or the other.

(13)

He, on whom Guru is kind and gracious escapes the onslaughts of Kal, by applying himself to Shabd.

(14)

He, who has experienced the bliss of Shabd, will not be affected by the fire (pain, sorrow, anguish) of the world.

(15)

Only Guru Bhakti (devotion to Guru) is सांची Sanchí (true and reliable). All else is कांची Kanchí (imperfect and incomplete.)

(16)

Those Jivas who have taken the Saran of Radhasoami, shall be redeemed.

(17)

SHABD 14

सुरत नहिं चढ़े कहा करिये ।
पिंड नहिं तजे झुरत रहिये ॥ १ ॥

The Surat does not ascend. What should be done? So long as it does not quit the body, you will remain in grief.

(1)

The mind does not come round. It is steeped in perversity and error. It is being consumed in the fire of sensual pleasures.

(2)

Under the sway of Karams and three Gunas, the Jiva is always in a state of fear. He undergoes pain and pleasure.

(3)

Take Guru's Saran and place your head at His Holy Feet. There is no other remedy.

(4)

When the nectar of Nám has saturated your घट Ghat (inner being or self), withdraw your Surat and raise it to Gagan.

(5)

Only Sant Mat is true, it takes your Surat to Shabd. Do adopt it.

(6)

Your mind will rise and stop at Gagan (Trikuti). Your Surat will unite with Shabd and enjoy its bliss.

(7)

In Sunn, you will make an inquiry regarding onward journey (through Mahá-sunn). You will reach Home and enjoy perfect happiness and bliss.

(8)

Utter Guru's Name and the mind will be curbed. The task will be completed when the Surat gets to Sat Lok.

(9)

The true home is beyond Alakh and Agam. Settle down at the Holy Feet of Radhasoami.

(10)

SHABD 15

गुरु तारे'गे हम जानी ।
तू सुरत काहे बौरानी ॥ १ ॥

We know Guru will redeem us. O Surat! Why are you agitated and demented?

(1)

Cling to Shabd firmly. Kal can cause no harm to you

(2)

Lose your identity in Shabd. Listen to none else.

(3)

Adopt Guru Mat. Give up all illusions and delusions, doubts and misgivings.

(4)

Ascend to, and take your seat in the inaccessible and unapproachable Region called Radhasoami Dhám.

(5)

SHABD 16

गुरु क्यो' न सम्हार ।
तेरा नर तन बीता भर्म में ॥ १ ॥

Why do you not take the Saran of Guru? Your human life is being wasted in delusions.

(1)

Why do you lose your capital in the company of wife, son, family, etc., who are all Thugs?

(2)

Why do you not ponder over the fact that the world is unreal?

(3)

The mind is a fool. It is allured by the world. How can it extricate itself from these meshes?

(4)

No remedy can be effective without Guru. One may take any measure, one will only tire oneself out.

(5)

O friend! Stick to Nám. Have patience and withdraw within.

(6)

Look to the Mauj of the Beloved. Whatever He ordains is for your good.

(7)

Your intellect is soiled, your mind unsteady and wavering. That is why you lose.

(8)

You are not aware of the secrets, so you are getting entangled in the net of delusions and deceptions.

(9)

Know that there is no friend and helper except Guru.

(10)

Remember the high and exalted status of Guru. Join your Surat to Nij Shabd.

(11)

There is none except Shabd which can liberate you from this noose.

(12)

Therefore, open the door to Shabd with the master- key provided by Guru.

(13)

No one can detain a **गुरुमुख** Gurumukh. He will effect his entry into the mansion.

(14)

A **मनमुख** Man-mukh, on the other hand, will go astray. He will rise and fall again and again.

(15)

A Man-mukh will not secure a resting place. How far should Guru explain these things?

(16)

A Man-mukh will not give up the dictates of his mind. He will blame Guru (for his failure).

(17)

He will not adopt the path and method shown by Guru.

(18)

Then how can a Man-mukh accomplish his task? He will be pushed and jostled about by Jama.

(19)

Radhasoami, therefore, enjoins upon you to convert your antagonistic mind into a friend.

(20)

SHABD 17

मन मारो तन को जारो ।
इन्द्री रस भोग बिसारो ॥ १ ॥

Curb the mind and control brutish tendencies. Give up the pleasures of the senses.

(1)

Exercise control on slumber and idleness. Listen to Shabd intently, in the company of Guru.

(2)

Attend Satsang, and have Darshan of Guru daily.

(3)

Why do you allow your mind to get the upper hand on you every time? Banish worldly desires.

(4)

Cast off all these delusions. Then will you see your home.

(5)

Ascend and open the door to Gagan (Trikuti). Enter Daswán Dwár (tenth door).

(6)

Then, get across Mahá-sunn and see the refulgence of Bhanwarguphá.

(7)

Then you will find most adorable Satnám. Go on to Alakh and Agam.

(8)

By the grace of the most munificent Sat Guru, you will enter Radhasoami Dhám, which is boundless and infinite.

(9)

SHABD 18

धाम अपने चलो भाई ।
पराये देश क्यों रहना ॥ १ ॥

O brother! Make for your true and real home. Why stay in an alien land?

(1)

Go on accomplishing your own task. Do not get involved in the aliens' job.

(2)

(Work out the salvation of your Surat. Do not get engrossed in the activities which strengthen the body and the mind, for that is the work of Kal and Maya, who are aliens. That is not your work.) Enshrine the Name of Guru within and proceed onward. This is the real earning which you will carry with you.

(3)

The world is all round dirty. Get yourself washed. Act upon this advice.

(4)

The pleasures of the world are transitory. Give them up one by one.

(5)

Adopt firmly the Saran of Guru. Do this and do it vigorously.

(6)

Steady your mind and Surat within. Look up to Gagan and catch the Dhun.

(7)

You cannot be free by any other measure. You have been badly entangled in the meshes.

(8)

Guru now graciously gives His teachings. Accept His words and act accordingly.

(9)

Why are you wasting your life for nothing? Nowhere will you be able to achieve your object.

(10)

Withdraw your diffused spirituality, and concentrate it at the focus of the eyes.

(11)

Duality, viz., the feeling of mine and thine, will disappear here. Fix your gaze at the Jyotí (flame).

(12)

Quit the Shyám (black), the third Til, and hold on to the Sait (white), Sahas-dal-kanwal. Hear the Dhun by straining your Surat.

(13)

Enter Banknál and get on to Trikuti.

(14)

Then secure entrance to Sunn, and let your Surat bathe in the Mánsarovar lake.

(15)

The vast expanse of Mahá-sunn is dark. From there, proceed to Bhanwarguphá.

(16)

Gracefully enter the fourth Lok (Sat Lok) and hear melodious & Bin (harp).

(17)

Beyond Alakh and Agam will be seen a marvellous mansion.

(18)

There, you will meet Radhasoami and become most delighted.

(19)

SHABD 19

समझ कर चल जगत खोटा ।
मान मद त्याग मन मोटा ॥ १ ॥

Proceed carefully. The world is a place of fraud and deception. Give up pride and egotism. The mind is very gross and coarse.

(1)

Give up Khudí (self, ego). Perform devotion, or you will suffer loss and be beaten with clubs.

(2)

Attend Guru's Satsang. Swing your Surat to Gagan (sky, heaven).

(3)

Be delighted within. Conquer the fort of Trikuti.

(4)

Your relation with your kith and kin is for four days only. Why do you forget yourself in their company?

(5)

Perform Bhajan internally and take the Saran of Guru's Holy Feet.

(6)

There is no true companion except Guru. Sit near Him and pulverize your mind.

(7)

He will accomplish your task, and unburden you of your load of sins.

(8)

You will then be dyed in the colour of Nám. Lie down on the bed of Shabd.

(9)

Your dormant lot has brightened greatly. Your mind has become a parrot of the heavens.

(10)

It had been sleeping for ages. It has now awakened in a moment.

(11)

Ponder over the true nature of the world. There is no reality in it. It is all hollow.

(12)

Turn away from the world, and churn your mind. Why do you waste your precious time?

(13)

Guru has now showered His grace upon you. He has put Kal on the wrong track.

(14)

Radhasoami says to you, "I invite you to Sat Lok. Come along."

(15)

SHABD 20

अरे मन देख कहां संसार ।
झूठे भर्म हुआ बीमार ॥ १ ॥

O mind! Look at the world. What is it worth? You are here entrapped in illusions and delusions.

(1)

You are full of evil tendencies. Adopt measures to cast them off.

(2)

You will then realize this world to be unreal and hollow. Carefully stick to the Holy Feet of Guru.

(3)

You will be initiated by Him in the most sublime Nám. You will then see the way to Moksh
(emancipation) within your घट Ghat (inside).

(4)

Begin to follow Shabd. You will find that it is the essence of all essences.

(5)

Why are you wandering in the regions below the eyes? Peep through the window of the third तिल Til, and get on to the other side.

(6)

You will learn the mode of devotional practices from Guru. Without His assistance, this door or window cannot be opened.

(7)

Curb your mind, and apply your Surat to devotional exercises with love and affection.

(8)

Your Surat will then proceed with the Dhun to the region where Amrit (nectar) is dripping every moment.

(9)

Drink the bliss of Nám and be vigilant. *Riddhi* [198] and *Siddhí* [199] Will be standing at your door.

(10)

Do not accept them (*Riddhi* and *Siddhí*). Keep on going onward.

(11)

Proceed and attain the Darbár of Radhasoami which is the goal and essence of all spiritual endeavours and internal practices.

(12)

SHABD 21

अब बही सुरत मँझधार ।
गुरू बिन कौन लगावे पार ॥ १ ॥

Surat is drifting in the mid-stream. Who else except Guru can ferry it across?

(1)

Jiva is grossly attached to the world. Who can release him except Nám?

(2)

Jiva does not make Nám his prop and support. He does not engender love for Guru.

(3)

He has incurred a heavy load of Karams. Kal has got all the Jivas in his strong grip.

(4)

Nobody befriends a Sádhi. All have developed conceit and egotism.

(5)

All are in error due to their base understanding. They never care for good counsel.

(6)

Though endowed with the precious human form, nobody is vigilant enough. All run after pleasures, and become unmindful and negligent of their real interest.

(7)

The mind has cast a net in the world, into which all have ultimately fallen.

(8)

Radhasoami calls on you loudly to carefully grasp His Holy Feet.

(9)

BACHAN 20

THE PRACTICE OF SURAT SHABD YOGA

SHABD 1

चलो री सखी आज पिया से मिलाऊँ ।
तन मन धन की प्रीत छुड़ाऊँ ॥ १ ॥

Come along my friend. I will today unite you with the Beloved and enable you to give up attachment for body, mind and riches.

(1)

I will enable you to secure release from the attachments of wife and son and hear the wondrous Shabd of Sunn.

(2)

I will seat you on a high celestial throne and confer on you the sovereignty of the three worlds.

(3)

I will enable you to bathe in Triveni and release you from the hold of mind which is drifting towards Máyá.

(4)

I will save you from the wheel of Kál in no time, and take you to Nij Ghar (Original Home), after eradicating Karams.

(5)

After crossing the regions of Mahá-sunn and Bhanwar-guphá, I will enable you to have Darshan of Sat Purush.

(6)

The Purush will give you such a telescope that you will penetrate beyond Alakh and Agam.

(7)

Your Surat will then recognize the region of Radhasoami. All speech and description end here.

(8)

SHABD 2

जागो री सुरत अब देर न करो ।
चालो री सुरत अब गगन चढ़ो ॥ १ ॥

O Surat! Wake up. Make no delay. Come on and ascend to Gagan

. (1)

Run away from the world, and meet the Beloved. Apply yourself to Shabd and enjoy the bliss.

(2)

Look up. Awaken 'Nirat'. Peep, and behold the form of Guru.

(3)

Bathe yourself and fill in water, and contemplate the form of Guru.

(4)

Sing the praises of Guru. Embark on Journey homeward. Be happy in the company of the beloved Guru.

(5)

Behold the latticed screen and utter Nám. Leave Banknal. Catch hold of Dhun coming from Gagan (Trikuti).

(6)

Leave Sunn, go to Mahá-sunn and halt at Bhanwar- guphá.

(7)

Be drenched in the bliss of Satnám in Sat Lok. Find abode beyond Alakh and Agam.

(8)

Recite RADHASOAMI RADHASOAMI, repeatedly. Much have I said. Let us now stop

(9)

SHABD 3

भक्ति अब करो मेरे भाई ।
प्रीत अब धरो मेरे भाई ॥ १ ॥

O my brother! Perform Bhakti and engender love for Radhasoami.

(1)

You have a marvellous opportunity. Radhasoami has now graciously come here.

(2)

Make a fence of Sewá and Darshan. Let plants of Shabd grow and bloom.

(3)

Brandish the sword of Surat and cut off the head of Kál.

(4)

Effect your ingress into Sunn where bright moonlight is visible.

(5)

Quit Shyám (black), meet Sait Pad (Sunn) and lovingly enter Daswán Dwár.

(6)

Pass through Mahá-sunn and break open the door to Bhanwarguphá.

(7)

Merge in the Shabd Pad (Sat Lok), and sing the praises of Alakh Purush and Agam Purush.

(8)

Radhasoami has revealed the inaccessible and unapproachable. Complete Saran has now been adopted.

(9)

SHABD 4

चेतो रे जम जाल बिछाया ।
काल कूल चक्र चलाया ॥ १ ॥

Beware. Jama has spread his net, and Kál has put his wheel in motion.

(1)

Take Saran of Sat Guru. You will be saved from Chaurásí.

(2)

Turn back and withdraw within yourself. You will enter the eye of the needle.

(3)

Catch hold of your mind and withdraw it inward. You will hear Anhad Shabd.

(4)

Follow in the direction of Jyoti. You will behold Niranjan.

(5)

Ascend to Banknál and penetrate Trikuti. You will attain Átma Pad in Sunn.

(6)

Leave Kal's boundary. You will enter Dayal Desh.

(7)

Establish a link with Sant, and you will be able to break open the portal to Gagan (sky, heavenly region).

(8)

Crack the whip of Nirat. The horse of Surat will gallop.

(9)

Shoot the arrow of Surat. The whirl of Bhanwarguphá will rotate.

(10)

Go on merging into Shabd after Shabd. You will attain Param Pad.

(11)

Hear the melodious Bin (harp). Your Surat will be absorbed in its bliss.

(12)

Now meet the Beloved, and you will behold the Sat Roop (true form) of your Surat.

(13)

See the refulgence of Alakh. You will enter Agam Lok.

(14)

Radhasoami has enriched me. I place my head at His Holy Feet.

(15)

SHABD 5

भजन कर मगन रहो मन में ॥ टेक ॥
जो जो चोर भजन के प्रानी ।
सो सो दुख सहें ॥ १ ॥

Perform Bhajan and be happy within. Those who shirk Bhajan will have to suffer.

(1)

They will be overpowered by sleep and laziness. They will remain steeped in doubts and misgivings.

(2)

They will get pushes and jolts from Kam (desire, passion) and Krodh (anger), and will drown into the river of Lobh (greed, avarice).

(3)

They do not engender sincere love for Guru nor do they hold firmly to the cord of Nám.

(4)

Day and night, they burn in the fire of Trishná (passions and desires), and are hurled down into the hell below.

(5)

They become inimical to Sants, and indulge in wrong dogmas.

(6)

They do not know the importance of Satsang. They always behave and act blindly like a flock of sheep.

(7)

They desire money, honour and pleasures. Hence, they remain overwhelmed by illness and sorrow.

(8)

These unlucky and unwise persons are simply wasting their human form.

(9)

They always behave in this manner. How can I convince them?

(10)

They do not heed what Sádth and Guru say. They obstinately stick to the dictates of their minds.

(11)

Know they are like donkeys and dogs. They uselessly fill their bellies.

(12)

Hurled into hell, they will repent a lot. But who will be there to listen to their lamentations?

(13)

For countless lives, they will remain in Chaurásí. They will not get the human form again.

(14)

You are blessed with this precious human form. Behave in such a manner that you may save yourself.

(15)

Adopt Saran of Sat Guru this time. Your task will then be accomplished.

(16)

Sat Guru kindly gives you advice for your good. But you do not listen to Him.

(17)

Blind and deaf you are moving here like a destitute fellow. All your family members and relations are spelling your ruin.

(18)

Accept this advice. Attend Satsang. Your ears and eyes will open.

(19)

You will behold the dazzling flame and hear the wonderful Dhuns internally.

(20)

You will go to Sunn and bathe in Trivení, picking up diamonds, pearls and rubies.

(21)

When you ascend to pass through Mahá-sunn, Sat Guru will accompany you.

(22)

When the flute of Bhanwargupha becomes audible to you, Kál will dash his head in utter despair.

(23)

[Maha-sunn is the final stage of Kal and Maha-kal. Without the constant company and assistance of Sat Guru, it is not possible for the spirit entity to pass through this impregnable region. The moment the flute of Bhanwargupha, the first spiritual region on the journey homeward, becomes audible to the Surat, Maha Kal knows that the spirit entity has escaped his region. He admits his defeat and dashes his head in utter despair.]

Your Surat will then go to the Darbár (court) of Sat Purush, and hear the Dhun of the Bin (harp).

(24)

Having received a Dúr-been (telescope), you will march on to Alakh and Agam.

(25)

From there, you will proceed further and merge in the Holy Feet of Radhasoami.

(26)

You attain the final abode of rest and peace, sustenance and support. The bliss of that region cannot be described in words.

(27)

SHABD 6

कोई सुनो हमारी बात ।
कोई चलो हमारे साथ ॥ १ ॥

Hearken me, and come along.

(1)

Why do you fall a victim to the treachery of Kál, and are getting yourself kicked by Jama?

(2)

Proceed towards Gagan, the doors of higher regions will be opened.

(3)

Resolve to tread the internal path and you will be released from the reversed position you are in.

(4)

Fill the jar of Surat with the bliss of Shabd. Ascend to Banknál and open Sukhmana.

(5)

I have tasted the wonderful bliss of Nám. I now sleep comfortably on the खाट Khát (cot).

(6)

The knot of चेतन Chetan (spirit) and जड़ Jarh (matter) has been untied. The mind turns heels over head like a rope-dancer.

(7)

I see the Mánсарovar lake of vast dimensions. The barrier to Sunn is removed.

(8)

Kal is beheaded. The hard and difficult knot of Karams is untied.

(9)

The bliss of the region of Sunn is distributed as if a market of Shabd was opened in the heart.

(10)

मोह Moh (attachment, infatuation and **मद** Mad (pride) run away helter-skelter and I find my beloved Sat Guru.

(11)

I am now happy as a child who finds his parents. It is not meet to describe this further.

(12)

Maya can now cause no harm. She fell down like dry leaves from the tree.

(13)

Karam has been defeated. In Sunn a melodious Dhun is heard.

(14)

My link with Pind has been severed. Guru has shown me a wonderful illumination.

(15)

I have attained peace. I have now no doubts or misgivings.

(16)

Guru has granted the gift of Prem. My Surat has become one with Shabd.

(17)

I now day and night remain absorbed in Shabd. I cannot part with the bliss of Shabd any more.

(18)

I now sing the praises of Guru every moment. I am free from bodily ties and bondages. I have attained Amar Pad (Sat Lok).

(19)

The sound of Nám is coming from the Highest Region. The whole firmament is moving like a spinning wheel.

(20)

Radhasoami has graciously placed His hand on my head. I will never forsake His company.

(21)

SHABD 7

नाम धुन सुनो शब्द धुन गुनो ।
गगन चढ़ चलो प्रेम लौ लाय ॥ १ ॥

Listen to the Dhun of Nám and ponder over it. Enhancing your love and zeal, ascend to Gagan.

(1)

Associate with Guru. Mix with Sádhs. Always be vigilant and attentive.

(2)

Steady your mind. Take the Saran of Guru. Hold fast to the Holy Feet and taste the unattainable nectar of bliss.

(3)

Be patient. Cultivate humility. Burn Krodh (anger). Be calm and cool.

(4)

Crush the forces of Kal. Go to the region of Dayal (Merciful) Get into Param Pad (Highest Region) and be delighted.

(5)

The Journey will commence when the door of W Ghat (inner recesses) opens. You will enter the third Til and get to Shyám Pad.

(6)

You will seek **सेत पद** Sait Pad (region of luminous behold Jyoti (flame), contact Sukhmana and enter Banknál.

(7)

The Dhun of the conch will become audible. Apply your Surat assiduously to it. Secrets and mysteries will then be unfolded and Nád or Anhad Shabd will be audible.

(8)

Surat will ascend to Sunn, bathe in the Mánsarovar lake, attain the status of a Hansa and rush to the moon.

(9)

Surat will go on penetrating, reach Mahásunn, come to the special path, and become a swift winged bird.

(10)

Surat will penetrate the fort of Bhanwarguphá, and hear the sound of Sohang Sohang and the melody of the flute. It will taste the ambrosia of that region.

(11)

Surat will enter the fourth Pad, viz, Sat Lok, engender love for Sat Purush, and hear the true sound of the Bin (harp).

(12)

Surat will come to Alakh, witness the wonderful panorama of Agam, go to the true Home, and complete its task.

(13)

Only the final and ultimate region now remains. Its secrets which were Gupt or hidden so far have now been revealed. I go to RADHASOAMI, and place my head at His Holy Feet.

(14)

SHABD 8

खोलो री किंवडियाँ चढ़ो री अटरियाँ ।
सुरत न टरियाँ करो शब्द संग रलियाँ ॥ १ ॥

Open the door. Come to the balcony. Let not your Surat get dissipated. Let it enjoy the company of Shabd.

(1)

Learn the secrets and mysteries. Be free from death. Make your life fruitful. Awaken Nirat. Peep into the lane of Guru.

(2)

Let your Surat rush forward. Adopt Saran. Be delighted in the bliss of Nám.

(3)

Seek pristine purity. Ward off Jama (the angel of death). Get rid of the thoughts and reveries of the mind. Unite with Radhasoami Shabd.

(4)

SHABD 9

लोभ री खूबनियाँ काम री दलनियाँ ।
क्रोध री दगनियाँ मन संतोष मिलनियाँ ॥ १ ॥

Throw away Lobh (greed, avarice). Crush Kám (desire, passion). Burn Krodh (anger). Be contented, and practise patience.

(1)

Wash off impurities. Ascend to Gagan. Be relieved of anguish and pain. Hold fast to the Holy feet of Guru.

(2)

Cast off egotism. The three Gunas will flee away. Apply yourself to Parmáth vigorously. Be alert and awake day and night.

(3)

Sing the praises of Guru. Rush to Dhun or Shabd. Extinguish the fire of anger and lust. Radhasoami will give tranquillity and impart rest and repose.

(4)

SHABD 10

गुरु कहें खोल कर भाई ।
लग शब्द अनाहद जाई ॥ १ ॥

Guru enjoins upon you to apply yourself to Anhad Shabd.

(1)

Without Shabd, there is no other remedy by which you can escape from the pitcher of the body.

(2)

Guru shows you mansion within mansion, and gives out secrets of the five different sounds resounding in their five respective spheres.

(3)

Now apply your Surat to Dhun or Shabd, and repair from this home to that Home.

(4)

That Home is Agam (inaccessible) and Apár (infinite), and beyond Daswán Dwár (tenth door).

(5)

Elevate your Surat within yourself, and open the tenth door, and then hear Sat Shabd (which is audible above Pind and Brahmánd).

(6)

Without the grace and mercy of Guru, you cannot find it (Sat Shabd of Sat Lok). Unless you practise Surat Shaba" Yoga in right earnest, you cannot attain it.

(7)

Withdraw your Surat and raise it to Gagan, and hear Shabd. This is the करनी Kami (spiritual endeavour) you have to make.

(8)

But when the wanton mind does not become steady, how can purification be attained?

(9)

Practise Surat Shabd Yoga and give up all other endeavours.

(10)

Have firm faith in the efficacy of this practice. Never forsake it due to sloth.

(11)

This is Sant Mat, and the essence of all teachings.

(12)

Radhasoami has revealed this secret and explained the essential tenets. You should accept the same.

(13)

SHABD 11

चढ़ झाँको गगन झंझरिया ।
धँस देखो श्याम सुन्दरिया ॥ १ ॥

Ascend to Gagan (sky, heaven), peep through and enter the latticed screen and see Shyám Sunder (dark and beautiful), i.e., the third Til.

(1)

Then behold the dazzling flame. Subdue pride, egotism and attachment.

(2)

All impurities will disappear, when Surat contacts and merges in Shabd.

(3)

Behold the lotus of Trikuti, and hear the sound of Sunn.

(4)

There, Surat will begin to appear in its pure form. You should stick to this very practice.

(5)

When Surat catches hold of Shabd, the deceitful Maya runs away.

(6)

This unknowable secret is now given out by Radhasoami. Follow His precept.

(7)

SHABD 12

घुमर चल सुरत घोर सुन भारी ।
अरी सतगुरु संत पियारी ॥ १ ॥

O Surat! Darling of Sat Guru! Turn and hear the constant reverberations of Shabd.

(1)

Your stay in this world is for four days only. Why do you take up so much burden?

(2)

Guru repeatedly asks you to befriend and associate with Shabd.

(3)

Give up all sense of "meum and tuum". And let your Surat march to the inaccessible regions.

(4)

This is not the work of worldly people. Some Gurumukh (devotee) alone can undertake to do it.

(5)

Man-mukhs (persons following the dictates of mind) will lose the game. Attend Satsang. All evils will vanish.

(6)

Nám alone is pure. All else is saline. Make Nám your prop and support.

(7)

This unique Surat Shabd Yoga has been revealed now. The Vedas and other revealed books did not know about it.

(8)

Now, take my advice. Give up negligence, and be vigilant.

(9)

Disgorge passions and desires, and then bathe in the cool stream.

(10)

When you bring under control both Mana (mind) and Maya (matter), Kal and Karam will automatically be vanquished:

(11)

Your Surat will then embark upon the journey royal, and go straight to the mansion of Sat Guru.

(12)

O Surat! You are the darling of Agam Purush. You have now become dear to all.

(13)

Enhance love in the company of Sat Guru. You will see the refulgence of Shabd within you.

(14)

The current from Mánсарovar is flowing. Radhasoami is imparting this knowledge.

(15)

SHABD 13

चढ़ सुरत गगन की घाटी ।
क्यों जले भ्रम की भाठी ॥ १ ॥

O Surat! Ascend to the alley of Gagan. Why are you getting yourself consumed in the furnace of doubts and misgivings?

(1)

Why do you go Kal's way? Remove the covering of hypocrisy.

(2)

You have become enamoured of the pleasures of the world. Remember, one day you have to mingle with dust.

(3)

Make purchases from the shop, as it were, of Sat Guru. Withdraw inward and remove the inner curtains.

(4)

Now, make preparations for the journey of Surat. Close the account of Karams.

(5)

Loosen the knot and remove barriers. Ascend to Nabh (sky, heaven) and see the crystal clear courtyard. You will disengage yourself from the world and feel detached.

(6-7)

The mind will come round forsaking duplicity. Kal will be subdued posthaste.

(8)

The flame has been kindled in the घट Ghat (inner recesses). I have become a minstrel at the court of Radhasoami.

(9)

SHABD 14

मन घोटो घट में लाई ।
मन आसा सब मिट जाई ॥ १ ॥

Rub and pulverize your mind within. Thus will all its desires be effaced.

(1)

Hear the Shabd (sound) coming from the heavenly spheres above, and the Surat will be delighted.

(2)

When thoughts and vagaries of the mind are removed, you will attain purity and steadiness.

(3)

When you give up desires for pleasures, your mind will apply itself more assiduously to Sumiran.

(4)

When impure desires and base carvings are cast off from your mind, you will have Amrit (nectar) to drink to your heart's fill.

(5)

The efficacy of Surat Shabd Yoga is beyond description. The moment you succeed in curbing your mind, your Surat will merge in Shabd.

(6)

When Sat Guru is pleased with you, you will hear Anhad Shabd within.

(7)

The sun will rise within you. Thereafter, the flame of moon will be kindled.

(8)

I sing the greatness of Sant Mat. Shruti (Vedas) and Smriti (codes of laws) all pale into insignificance before it.

(9)

I resolve to perform Arti, and make all preparations for it.

(10)

I place all the things before Guru. He is very gracious with me.

(11)

I sing the hymn of Arti. Guru now helps me.

(12)

I am fortunate to be called "Guru Charnan Das" (a slave of the Holy Feet of Guru). I feel highly honoured.

(13)

I meditate upon the Holy Name RADHASOAMI and behold very wondrous spectacles.

(14)

SHABD 15

घन गरज सुनावत गहरी ।
अब सूरत सुन सुन ठहरी ॥ १ ॥

loud roar is audible within. Now Surat has become steady.

(1)

My mind has given up all baneful desires. O Surat! Ascend and stay up there.

(2)

Vast is the expanse of Mahá-sunn. It is enveloped in darkness.

(3)

On crossing this region, my Surat enters the Sait Kanwal (white lotus, i.e., Sat Lok), and truly becomes Dásí (servant, worthy recipient of a gift) of Shabd Guru.

(4)

O Sakhi (friend)! Listen to me. Sants daily visit that region.

(5)

When you have become one with the Shabd of that region, your victory (over Kal and Maya) is celebrated.

(6)

Those who fall at the Holy Feet of Radhasoami, are freed from the cycle of Chaurási.

(7)

SHABD 16

सुरत तू चढ़ जा तुरत गगन को ।
लखो जाय पहले जोत निर्गुन को ॥ १ ॥

O Surat! Ascend quickly to Gagan (sky, heavens, regions above). First, behold the Nirgun Jyoti (the flame, beyond three Gunas or qualities).

(1)

Quit the whole expanse of Sargun, made of three Gunas (qualities). Cut the noose of three Gunas.

(2)

Leaving Nirgun, march onward, and come up to Mahá-nirgun.

(3)

Quitting this, hear the Dhun or sound of Sunn. You will thus realize the teachings of Sants.

(4)

From there, you go to Mahá-sunn, beyond which, you behold the region of Sohang.

(5)

Your Surat will attain the Satnam Pad, and then, touch the feet of Alakh and Agam.

(6)

Radhasoamí has revealed the secrets of "Nij Ghar" (Original Home), and has done away with the cycle of births and deaths.

(7)

SHABD 17

त्याग चल सजनी जग की धार ।
बहे मत या में दुख अपार ॥ १ ॥

O *Sajni* [200], Discard the current of world, do not drift with it. It will bring you untold pain and misery.

(1)

Associate with Sat Guru by your Surat. Get both body and mind dissolved in Shabd.

(2)

Drink the nectar of association with Sat Guru all the twentyfour hours, and be careful and vigilant.

(3)

Hold fast to the door of Gagan. Cultivate love for Shabd now.

(4)

Radhasoami cautions you to ascend to Trikuti carefully.

(5)

SHABD 18

सुरत अब चढ़ो नाम रँग लाग ।
जगत सब सोवे तू उठ जाग ॥ १ ॥

O Surat! Be dyed in the colour of Nám and ascend to higher regions. The whole world is asleep. You awake.

(1)

Your lot will be wonderfully brightened; you will hear the melody of Anhad Shabd.

(2)

O my dear! you will attain true renunciation (detachment) from the world; and develop great love (attachment) for Dhun (sound).

(3)

Hopes and frustrations and likes and dislikes of the mind, will all go away. Ascend to *Nabh* [201] and kill the black cobra.

(4)

Daily play *Holi* [202] With Sat Guru. All desires will be snapped like a thread.

(5)

I am now fearless. I am not afraid of Jama (the angel of death). I have joined the company of Hansas (celestial beings) and have driven away ugly crows (evil propensities).

(6)

I am now purified. All blemishes have been removed. Radhasoami has bestowed on me the bliss of Shabd.

(7)

SHABD 19

हँसनी क्यों पीवे तू पानी ॥ टेक ॥
सागर क्षीर भरा घट भीतर ।
पीवो सूरत तानी ॥ १ ॥

O *Hansaní* [203](Surat)! Why do you drink water? An ocean of milk is within you. Withdraw inward and drink deep.

(1)

Let the world go its way. You enter Nabh and behold the inner scenes.

(2)

Enshrine Guru's image in your heart. Why do you move like a destitute fellow in the company of the mind?

(3)

Guru will accomplish your task. Hear Anhad Shabd.

(4)

The whole world is under the sway of rituals and delusions. Why should you also behave the same way?

(5)

Why do you mix poison with Amrit (ambrosia)? Take care of Surat and attend Satsang.

(6)

Your abode is in the Highest Region. Why are you tied to the body?

(7)

Hurry up. Ascend. Radhasoami exhorts you.

(8)

SHABD 20

हँसनी छानो दूध और पानी ॥ टेक ॥
छोड़ो नीर पियो पय सारा ।
निस दिन रहो अघानी ॥ १ ॥

O *Hansaní* (Surat)! Separate milk from water. Discard water, and drink nectar to your heart's content.

(1)

Remain concentrated within by means of Jugti (Bhajan, Dhyán and Sumiran) and Jatan (efforts), and let your Surat be absorbed in Shabd.

(2)

Control eating, drinking, sleep and laziness, and hear Shabd (sound) coming from the heavenly regions above.

(3)

You will not get such an opportunity again. If you fail, you will remain wandering in the various species of life.

(4)

O Sakhí! Accept what Guru says. He teaches you because you are His.

(5)

Withdraw the current of the five senses. Annihilate desire, which brought you in the world.

(6)

Discipline your mind, rise to Gagan and hear Anhad Shabd.

(7)

Shabd reverberates within you. Why are you slack?

(8)

Radhasoami gives you the call by delivering nectar- like discourses.

(9)

SHABD 21

सुरत को साध छबीली हो मगनी ।
चदरिया धोय अधर में जा रंगनी ॥ १ ॥

O Chhabílí (handsome darling)! Steady your Surat and be delighted. Wash your mantle clean and dye it in the colour of higher regions.

(1)

Burn all Karams. Set fire to your habitation (body, mind and senses). Give up pride and egotism. Remove all obstacles.

(2)

Stop sleeping. Keep awake in the night. Guru gives these instructions. Obey Him. Apply yourself to devotional exercises.

(3)

O Sajní (noble friend)! Listen. Take Saran. Implant the Holy Feet in your heart. O Surat! You are located in Pind. Accept what Radhasoami says.

(4)

SHABD 22

सुरत अब सार सम्हालो नाम ॥ टेक ॥
चेत चलो तुम जग से अब के ।
फिर औसर नहीं पाम ॥ १ ॥

O Surat! Adopt Nám. Awake, and leave the world this time. You will not get such an opportunity again.

(1)

Perform Guru Bhakti. Engender love for Him. He will accomplish your task.

(2)

He will reveal the secrets of Nám, raise your Surat and help you reach Nij Dham.

(3)

You will enjoy bliss and happiness and abide in peace and comfort.

(4)

Radhasoami says that you will be released from Shyám (black) and attain Sait (white).

(5)

SHABD 23

चमन को चीन्ह री बुलबुल ।
खिले जहाँ बहुत से गुलगुल ॥ १ ॥

O nightingale! Recognise the flower garden, where a great variety of flowers are blossoming.

(1)

Come along and live in close association with Guru. Go on elevating your mind and Surat.

(2)

Collect your diffused spirituality and be whole-heartedly attentive. You will gradually merge in Jyoti.

(3)

Remove the two slabs or curtains, and behold the thousand-petalled lotus of Sahas-dal-kanwal.

(4)

Peep into the creation there, then dwell freely and openly. Pass over the bridge and get across.

(5)

There, whiffs of sweet fragrance of sandal are enjoyed, and Surat and mind are cleansed of impurities.

(6)

The obstacles created by Kal will disappear, and then, your Surat will apply itself wholeheartedly to Shabd.

(7)

Extricated from the mire of Karam, you will proceed on and meet Radhasoami.

(8)

SHABD 24

धुन में अब सुरत लगाओ ।
शब्दा रस पी त्रिप्ताओ ॥ १ ॥

Apply your Surat to Dhun and be absorbed in the bliss of Shabd.

(1)

Turn the currents of the senses inward and concentrate the diffused mind.

(2)

Shun the poison of the three Gunas. Turn inward. Cast off laziness and enhance your longing and yearning.

(3)

Bring your mind round. Do not let the obstacles of लय Lai and विक्षेप Vikshep overcome you.

(4)

(Sometimes during spiritual practice, the practitioner loses consciousness, as a result of overpowering drowsiness, very much like sleep. This obstacle is technically termed as "Lai" or "Lava". "Vikshep" is a sudden distraction of attention, or violent jerk.) Catch hold of Shabd and leave the rest. You have to perform this practice daily.

(5)

Think of nothing except Surat Shabd Yoga. Check your mind and rush to Nabh, (sky, heavens).

(6)

Fix your Surat at the third Til. Perform Abhyas vigorously and break open the gate to Sahas-dal-kanwal.

(7)

You will have Darshan of Jyoti and Niranjana. Go on contacting Shabd after Shabd.

(8)

Enter Banknal (the crooked tunnel). Conquer the fort of Trikuti.

(9)

Penetrate into Sunn and let the spectacles thereof unfold themselves to you. Awaken the Shabd of that region also.

(10)

Surveying the region of Mahá-Sunn, go on penetrating further till you fully effect your ingress into Bhanwarguphá.

(11)

Then proceed to Sat Lok, and from there ascend to Alakh Lok.

(12)

Then, enter Agam Lok, Finally, unite with Radhasoami.

(13)

SHABD 25

दुलहनी करो पिया का संग ॥ टेक ॥
दुलहा तेरा गगन बसेरा ।
तू बसे नइहर अंग ॥ १ ॥

O bride (Surat)! Live in the company of your Beloved. Your bridegroom abides in Gagan, while you reside in the house of your parents, i.e., in Pind.

(1)

Go to that city with Guru, and then you will imbibe the colour of Prem.

(2)

This youth of yours will soon be gone. You will then be in distress.

(3)

Therefore, take to the path of Parmarth right now and with zeal and enthusiasm.

(4)

Your bridegroom is absorbed in the bliss of Nám. Fly like a kite to Gagan.

(5)

Give up all desires. Get the string of your Surat tied to Guru.

(6)

Drums are sounding at the gate of your Beloved. A मुँहचंग (Munh-chang) Jew's harp is also being played.

(7)

Radhasoami has given out the whereabouts of your Beloved. Go to Him, catching hold of the current (which is coming down from Him).

(8)

SHABD 26

घट में चढ़ खेल कबड्डी ।
स्वान ज्यों चूसे मत विष हड्डी ॥ १ ॥

Play the game of कबड्डी *Kabaddí* [204] in your घट *Ghat* [205] Do not lick poisonous bone like a dog.

(1)

Subdue the mind and ride on Kal's back. Go on uttering the Holy Name, and touch the **पाला** *Pálá* [206](partition line). Leave the region of the three Gunas (qualities).

(2)

Repair to your true home by means of Surat. Surpass all. Stand first. Don't lag behind.

(3)

Check the waverings of mind and gather your diffused spirituality. Eradicate deep-rooted **ममता** *Mamtá* (affection for world and its objects).

(4)

Catch Kál by his beard and cut it. Renounce all objects of pleasures. Do not be deceived by the mind.

(5)

Throw away all desires of the world, and let your Surat be fixed at the Holy Feet of Guru.

(6)

Climb the ladder with the help of RADHASOAMI Nám, and Kál will be baffled.

(7)

SHABD 27

कोमल चित्त दया मन धारो ।
परमार्थ का खोज लगाना ॥ १ ॥

Be gentle of disposition and compassionate at heart and seek Parmáarth.

(1)

Quit the plane of sensual pleasures. Always apply your Surat to Shabd.

(2)

You will get the essence from Guru. Enhance your love for His Holy Feet.

(3)

Catch hold of the Shabd current coming from inaccessible regions and apply your Surat to it. Be absorbed in this (inner) Satsang always.

(4)

Your Surat rises above, and peeps through the door to **नभ** *Nabha*, it then beholds **अंडा** *Andá* (egg- shaped sphere) of three Loks (of Shiva, Brahma and Vishnu).

(5)

Beyond अंड And, you will go into ब्रह्मांड Brahmánd, and see the lotus blooming in the Mánsarovar lake in the region of Sunn.

(6)

Now all the tricks of Kal will prove ineffective, and your Surat will bathe in Mánsarovar lake.

(7)

You will proceed and go ahead beholding the form of Akshar Purush. The alien region will be left below.

(8)

When you soar high, the antiquated and old mansion (Pind) will be left below.

(9)

As you proceed towards the Highest Region, the Shabds of different intermediate regions become audible.

(10)

What your Surat now sees on its onward journey cannot be known to anybody except Sants.

(11)

The spectacles and creations of those regions cannot be described in words. People talk higgledy-piggledy.

(12)

Báchaks or sophists rely on their intellect. But without performing devotional exercises, no one can under- stand correctly.

(13)

The position and status of Sants is known to Sants alone. Who else can recognise them?

(14)

Give up your cleverness. Accept the words of Sants as true and authentic.

(15)

Sants say what they see with their own eyes. Why do you strain your intellect in vain on hearsay?

(16)

Radhasoami declares that the status of Sants is known only to a 'confidant' of the Lord.

(17)

SHABD 28

गुरु बचन कहें सो सुन रे ।
अब सतसंग में चित धर रे ॥ १ ॥

Hear the discourses of Guru. Attend Satsang carefully.

(1)

You have been initiated in the imperishable Nám. Cling fast to IT by your Surat.

(2)

Guru will elevate you to higher regions. Be prepared to go with Him

(3)

Your spirituality is very much diffused. Guru will correct your blemishes.

(4)

He will kill Kal. He will remove your egotism and haughtiness.

(5)

Apply your Surat steadfastly. Your transmigration will come to an end.

(6)

Tell your beads by uttering RADHASOAMI Nam. Hold the key provided by Guru.

(7)

Know the secrets of अनहद शब्द Anhad Shabd. Disperse the clouds in Gagan.

(8)

Shoot the arrows of विरह Virah (yearning). Hear the घोर Ghor (roar), and proceed to Mánсарovar.

(9)

Find abode at the Sunn Shikhar. Hearing Shabd, proceed to Sat Pur.

(10)

Then, get to Alakh and Agam. Beyond is the Radhasoami Dham, the Eternal Home.

(11)

Daily sing this hymn of Arti. Radhasoami will shower His grace and mercy on you.

(12)

SHABD 29

सुरतिया गगन चढ़ाइलो मीत ।
मिटाइलो सकल भ्रम भौ भीत ॥ १ ॥

O friend! Raise your Surat to Gagan, and be free from all fears, doubts and misgivings.

(1)

Leave this house and go to the mosque at higher regions. Hear the *Bang*^[207], and meditate upon the One who is undecaying and unconquered.

(2)

Enjoy the bliss of Nám. This is the gist of Guru's teachings. Sing wondrous songs to the accompaniment of music of Shabd.

(3)

Let your mind remain absorbed, adopting the ways of Guru. Cultivate love for Him.

(4)

Conquer and disperse the forces of Kal and Karam, and cast off delusions.

(5)

Hear the sound in Sunn, free from Maya. Receive प्रशाद Prashád from Sants.

(6)

Adopt the Saran of Radhasoami. Make elixir of Nám internally.

(7)

SHABD 30

सुन री सखी चढ़ महल बिराज ।
जहाँ तेरे प्रीतम बैठे आज ॥ १ ॥

O Sakhi (friend)! Come and take your seat in the palace. Your Beloved is awaiting you there.

(1)

Enjoy bliss. Run away from the world. Sit on the throne and reign.

(2)

Join the assembly of Hansas, and accomplish your task.

(3)

Give up all other considerations, and seize Guru's Holy Feet. Clean the mirror of your heart.

(4)

Sift and winnow the grain of Dhun (sound), in the winnowing basket of Surat and Nirat.

(5)

Thank your great good fortune that you have got all the accoutrements. Sat Guru has bestowed on you the Crown and the Throne.

(6)

All the three worlds stand exposed before you. You will rise to the fourth Lok and enjoy the happiness of sovereignty.

As you are a recipient of this gift of Radhasoami, nothing detrimental can happen to you anymore.

BACHAN 21

HIDAYATNAMA

(ESOTERIC INSTRUCTIONS)

REVELATION GIVEN OUT IN THE COURSE OF TEACHINGS IMPARTED ABOUT THE VALUE OF ASSOCIATION WITH, AND SERVICE OF, THE PERFECT GUIDE, AND ABOUT THE DIFFERENT GRADES OF ADEPTS, AND INSTRUCTIONS ABOUT THE PRACTICE OF SHABD, AND THE SECRETS OF SHABD MÁRG, (YOGA) WITH DETAILS OF THE STAGES ON THE JOURNEY TO THE HIGHEST REGION.

This discourse is meant for those who are desirous of finding the Supreme Being, and who are true seekers and want to know which religion is the highest and which path is the most sure and direct. They should minimise their worldly attachments. In other words, leaving the care for wealth, wife and children to fate they should give paramount importance to the company of saintly persons. And out of saintly persons, the company of

that Adept should be adopted, who is a practitioner of Surat Shabd or of दृष्टि Drishtí (sight), that is to say, who is conversant with the technique of the Yoga of Surat Shabd, has perfected the practice of withdrawing the spirit currents from the pupils of the two eyes, and of uniting them, and who performs the practice of raising the spirit, by hearing, internally, celestial sounds. In case an Adept of this class is not available, they should search out one who performs the practice of 'striking the solar plexus with Name' (repeating the Holy Name in a particular manner at the heart centre), or one who performs the practice of 'breath control'. The company of such a person would also purify the heart, curb evil propensities and confer some inner joy. But the ascension of the spirit can be achieved through the practice of Surat Shabd Yoga alone. It behoves the seeker to develop love and devotion for such a personage, to perform His service with zeal, to solicit His attention and kindness by rendering service of all kinds with body, mind and wealth, and to gaze at His eyes continuously for an hour or two, without letting the eye-lids close, as long as possible. The duration of this practice should be prolonged day by day. Whenever He casts His benign gaze on you, your heart will be purified. When, in His grace, He initiates you into the secrets and methods of the practice referred to above, your spirit will begin to catch hold of the celestial sounds. You should perform this practice daily, twice, four times or as many times as you find time. If your mind gives rise to delusions and wanderings, prayers should be offered to Sant Sat Guru and the practice should be performed with greater effort. Guru's kindness and your application would certainly result in progress day by day. It is not proper to be hasty or impatient, because haste makes waste, and is characteristic of the devil.

Whatever is achieved gradually is beneficial, and whatever is acquired pronto does not last, because such an acquisition is the gift of Satan. Whatever is obtained from the Merciful Guru endures. All this refers to external modes of devotion. The inner state and the stages to which Sants have access are described below.

When your eye turns inward in the brain and you see the firmament within, and your spirit leaves the body and rises upward, you will see the Ákâsh in which is located Sahas-dal-kanwal, the thousand petals of which perform the various functions pertaining to the three worlds. Its effulgence will exhilarate your spirit. You will at that stage, witness Niranjan, the lord of three worlds. Several religions which attained this stage and took the deity hereof to be the lord of all, were duped. Seeing the light and refulgence of this region they felt satiated. Their progress was stopped.

They did not find the guide to higher regions. Hence they could not proceed further.

At the apex of this Ákash, there is a passage which is very small like the eye of a needle. Your Surat (spirit) should penetrate this eye. Further on, there is Banknál, the crooked path, which goes straight and then downward and again upwards. Beyond this passage comes the second stage.

Trikuti (region having three prominences) is situated here. It is one Lákh [208] Yojan [209] in length and one Lákh Yojan in width. There are numerous varieties of glories and spectacles at that plane which are difficult to describe. Thousands of suns and moons look pale in comparison to the light there. All the time, melodious sounds of Ong Ong and Hoo Hoo, and the sounds resembling thunder of clouds, reverberate there. On attaining this region, the spirit becomes very happy, and purified and subtle. From here onward, it becomes cognizant of the spiritual regions.

After having enjoyed the bliss of this region for some time, the spirit goes up one crore [210] Yojans and reaches Sunn, the third stage. Mohammedan Faqírs (Saints) have called it "Láhoot." It is indescribable. Here, the spirits enjoy great beatitude. The refulgence of this region is twelve times that of Trikuti. Pure pools of ambrosia, called मानसरोवर "Mansarovar", abound here. There are innumerable flower pots and gardens.

Spirits, like beauties, dance at various places. There are pleasing and sweet victuals, all savoury and fresh, and sonorous and musical strains can be heard everywhere. All this bliss can be experienced by the spirit only when it reaches there. It cannot be described. At every place, fountains of nectar are at play, in other words, pools of nectar are overflowing and streams of nectar are gushing out. How can one describe the splendour and decoration of this region? There are platforms of diamonds, beds of emeralds. According to some it is equal to one thousand Kos or two thousand miles and plants of jewels, all studded with rubies and precious stones. Bejewelled fish, swimming in pools there, display their beauty and ornamentation and their glitter and sheen attract attention. Beyond this, there are innumerable palaces of crystals and mirrors, in which spirit entities reside at their respective spots, as allocated by the Lord. They witness and exhibit ever changing revels. In Hindi, they have been described हंस मण्डली "Hansa Mandlies [211]". The decoration and embellishment of these regions can be appreciated only by seeing them. The entire creation there is purely spiritual. It is free from material constituents. The denizens, there, are spiritual and free from physical taints. Full particulars of these regions are known only to Sants. It is not meet to describe them in greater detail.

Having sojourned there and having enjoyed the glory thereof for a very long time, the spirit of this Faqír moved on, in accordance with the instructions of the Guides. After traversing five arab [212] and seventy five crore

yojans upward, the spirit entity effected ingress into the bounds हाहूत Háhoot and witnessed the panorama of that region. There an expanse of ten Neel [213] is enveloped in darkness. The depth of this dark region cannot be fathomed. The spirit went down one kharab [214] yojans, still the bottom was nowhere to be found. Then the spirit turned upward and proceeded on the path chalked out by Guru. It was not considered

advisable to go down right to the bottom of this region. This region is calledra महा सुन्न Mahá-sunn. There are four extremely subtle sub-regions there, the secrets whereof have not been revealed by any Sant. There are prison cells for the condemned spirits ejected from the court of the True Supreme Being. Although these spirits are not subjected to any trouble and they perform their functions by their own light, yet, as they do not get Darshan of the Lord, they are restless. However, there is a way of their remission also. Whenever Sants happen to pass that way with spirits reclaimed from the lower regions, some of these spirits fortunately get Their Darshan. Such spirits go along with the Sants who very gladly take them to the court of the Lord and get them pardoned.

The spirit, thereafter, went to हूतल हूत Hootal Hoot, which, in Hindi, has been described as Bhanwarguphá. There is a rotating swing here which is all the time in subtle motion, and the spirits ever swing on it. All round,

there are innumerable spiritual is- lands from which the sounds of "Sohang Sohang" and "Anáhoo Anáhoo" rise all the time. Spirit entities playfully and rapturously enjoy these sounds. Other characteristics of this region cannot be reduced to writing, as they can be realized by the spirit only when it reaches there by performing Abhyás. Hence it is necessary to continue the practice of this mode of devotion and it is called the Shabd (sound) practice. Do not give it up.

Having witnessed spectacle of this region, the spirit entity proceeded upward and went on ascending. Whiffs of scents of various kinds and sweet fragrance of sandal were enjoyed by the spirit and the melodies of flutes were heard, while it proceeded onward. On crossing this plane, the spirit entity reached the outpost of Sat Lok, where melodious sounds of "Sat Sat" and "Haq Haq" were heard coming out of the Bin[215]. On hearing this, the spirit penetrated further rapturously. There rose to view silver and golden streams full of nectar, and vast gardens, each tree thereof being one crore-Yojans in height. Crores of suns and moons hang from them as flowers and fruits. Innumerable spirits and Hansas sing, chatter and play on those trees like birds. The wondrous beauty of this region is ineffable. While enjoying it, the spirit entered Sat Lok and came into the presence of Sat Purush.

Now as regards the glory of the person of Sat Purush, each hair of His is so brilliant that crores of suns and moons look pale in comparison. When such is the refulgence of each hair, how is it possible to describe the glory of all His hair, and where are the words to describe the beauty and glory of His entire person? How can one describe His eyes, nose, ears, face, hands and feet? They are all nothing but refulgence, even to describe them as oceans of refulgence does not give even the remotest idea.

The expanse of Sat Lok is one padam[216] Pálang, a Pálang being equal to Trilokí [217]in vastness. Hence it is difficult to imagine the stupendous vastness of Sat Lok. There dwell spirit entities called Hansas who enjoy the Darshan of Sat Purush, hear the music of the Bin and partake of ambrosial food.

After witnessing the glory of this region, the spirit proceeded to Alakh Lok and got Darshan of Alakh Purush. The expanse of this region is one sankh [218] and each hair of Alakh Purush has the effulgence of arab kharab suns.

Thereafter the spirit entity went on and attained Agam Lok, which is Mahá Sankh [219]Palang in expanse and the magnitude of the person of Agam Purush equals a crore Sankhs. The forms of Hansas of this region are amazingly wondrous, and the state of ecstasy and bliss that obtains there passes description. The spirit entity sojourned there for a long time and, on going beyond, it got the Darshan of Radhasoami, that is, Anámí Purush, and merged in Him. Radhasoami Dhám is boundless, infinite, endless and immeasurable. It is the

निज स्थान

Nij Sthan, the special resting place of Sants (Faqírs). That region is the Ultima Thule of all Sants and all speech and description end here. I also conclude here.

So great and exalted is the status of Sants (Faqírs). Hence, how can the followers of all those who stopped at the very first stage, calling it limitless and boundless, be convinced of the existence of these higher regions? No one but Sants and perfect Faqírs knows them. Only those who have met Sants and Faqírs can be convinced about the existence of these regions, provided that they have faith in Their words. Neither the Prophet nor Vyás and Vashishtha knew of these regions. Hence no Hindu or Muslim can believe in their existence. It is not desirable to tell them about this, because they are faltered by the teachings of the prophet and Quran, and Hindus are slaves of Vyas, Vashishtha and the Vedas. They cannot even tolerate hearing these words. As such, communication of this revelation will do good only to those persons who have faith and belief in the words of Sants and who accept that the status of Sants is exalted above all and that Sants are, in fact, the creators of Khudá and Parmeshwar (God). For this reason, this secret should not be divulged to any one until and unless his faith and conviction have been ascertained as conforming to what has been stated above.

GHAZALS

ASCENSION OF ROOH
(SPIRIT, SURAT)
TO SAT LOK AND WITNESSING
SPECTACLES ON THE WAY
GHAZAL [220]1

हे गुरु मैं तेरे दीदार का आशिक जो हुआ।
मन से बेज़ार सुरत वार के दीवाना हुआ॥१॥

O Guru ! I am enamoured of your Darshan. I have become disgusted with my mind. I sacrifice my Surat at Your Holy Feet.

(1)

O My Beloved ! One glance of Yours has completely unsettled me, rendering me desperately restless like Majnún [221] in love with Lailá.

(2)

I am sick at heart. There is no remedy for me except Your Darshan. Your voice alone will act like soothing balm on my lacerated heart. The lustre of Your face has illumined my heart. Thousands of suns and moons feel ashamed before Your radiance.

(4)

A lover attains celebrity by falling at the feet of his beloved. Such is the way of the world and such is the practice of this age.

(5)

All worldly thoughts and desires have vanished from my mind. I am filled with intense longing for Your Darshan.

(6)

Lo ! My fortune has brightened, for my Surat has united with Guru's Holy Feet. Piercing the sphere of the moon, it forthwith entered Gagan.

(7)

I withdrew inward and heard sweet celestial music. Both Hindus and Mohammedans appear heretical to me.

(8)

GHAZAL 2

अर्श पर पहुँच कर मैं देखा नूर ।
काल को मार कर मैं फूँका सूर ॥ १ ॥

On reaching the Arsh (sky, heavens, Sahas-dal- kanwal), I saw light. I vaquished Kal and blew the trumpet.

(1)

When my Surat began to ascend, I became oblivious of my body. I repaired to my original seat.

(2)

Now I take out of the crowd those who are the lovers of the Beloved's lane.

(3)

Listen with care to what I now say : Withdraw your Surat, elevate it and hear the resounding of Shabd within you.

(4)

There are flower-gardens and Satsang within your head. Take stroll there and get dyed quickly in the colour of Guru.

(5)

Withdraw the spirit current from the pupils and do not open your eyes. Ascend and open the door to Akásh (heavens).

(6)

When your Surat ascends within, you will take stroll inside your body and witness the bloom of spring.

(7)

It will be a wonderful stroll for you within. You will find the earth above and the sky below.

(8)

Passing through Banknál, my Surat proceeded onward and reaching Trikuti, met Guru.

(9)

How am I to describe the beauty of the red morning sun, each ray of which has the refulgence of a thousand suns?

(10)

Proceeding further, my Surat reached Sunn and heard the melodious sounds of Kingrí and Sárangí (fiddle and violin).

(11)

Pools of Amrit (nectar) were visible on all sides. The denizens of that region, called Hansas, pick up and feed upon pearls.

(12)

Leaving Sunn, I went further ahead and reached Mahásunn, from where the Shabd of Sohang can be heard.

(13)

What should I say about that region? He alone knows it who has been there.

(14)

The whole passage is enveloped in darkness. It can be crossed only in the company of Sat Guru.

(15)

I crossed the vast expanse of Mahásunn in the company of Sat Guru. Seeing Him, Kal was stunned.

(16)

My Surat ascended and rushed to Bhanwarguphá and heard the sound of Sohang.

(17)

Having witnessed the glory of this marvellous region, I opened the window and proceeded within.

(18)

Further ahead, I rushed to Sat Lok and fed upon nectar.

(19)

Higher up are the regions of Alakh and Agam, beyond which is Radhasoami Nám.

(20)

This region is Akah, Apár and Anám, (indescribable, infinite and nameless). Except Sants who else can have access there?

(21)

This place marks the end of all secrets and mysteries. All speech and description end here. I also conclude here.

(22)

GHAZAI 3

निज रूप पूरे सतगुरु का ।
प्रेम मन में छा रहा ॥ १ ॥

Love for the Nij Rúp (real Form) of Sat Guru pervades my heart. His discourses are like a current of nectar. As I listen to them, I bathe in ambrosia.

(1)

Ever since I came in His Saran and placed the dust of His holy feet on my head, all the darkness and impurities of my mind vanished.

(2)

His charming face, stately figure, graceful gait and majestic refulgence are piercing my heart.

(3)

When I attended the Satsang of Sat Guru and heard His discourses, both the world and the worldly religions appeared false and flimsy and I did not at all feel sorry for missing them.

(4)

The hidden mysteries of Pind, i.e., the human microcosm, unfolded themselves before me. By the grace and mercy of the perfect Guru, my task is being accomplished.

(5)

When my Surat caught hold of Shabd, it at once ascended to Ásmán (heavens). It became fit to stay there. All griefs and sorrows were now gone.

(6)

It went ahead catching hold of the sound. It reached Sahas-dal-kanwal and got acquainted with the secrets.

(7)

It saw there the marvellous and novel bloom of spring. It developed intuition and was absorbed in bliss.

(8)

Pain and suffering of recurrent births and deaths and also all troubles and miseries were gone.

(9)

When I posed a question to Sat Guru, all inner secret and mysteries were revealed to me.

(10)

I left the mortal body. Kal, too, admitting defeat, kept away from me.

(11)

As soon as I ascended to Ákash (sky, heavens), all my Karams and activities came to an end. My Surat became the creator.

(12)

When my Sat Guru became merciful to me, I went and met Him in His region and my separation from Him ended for good.

(13)

What do the observers of rituals, followers of religious codes of conduct and the utterers of prayers know of this? Only those who perform spiritual practices know the secrets and mysteries.

(14)

The learned and the intellectual all remain ignorant. They know nothing of the inner secrets.

(15)

People of the world remain steeped in doubts and delusions. They are Báchaks (quibblers), and are mere talkers, unable to meet the perfect Guru.

(16)

They alone are fortunate who have met Sat Guru. All others will remain entangled in discussions and argumentations.

(17)

Sat Guru Radhasoami has showered His grace and mercy on me. My luck for repairing to the Highest Region has now awakened.

(18)

[1] Sacred writing in verse

[2] Followers or devotees of the Radhasomai Faith.

[3] Women-devotees of the Faith.

[4] Religion

[5] Recluses

[6] Yoga enjoining Spirit and Sound practice,

[7] Association or meeting or congregation of devotees

[8] Religion of Sants (Saints).

[9] Devotional exercises, Spiritual practices.

[10] Interview

[11] Practice of restraining or suspending breath.

[12] Seeing, looking, observing; sight, vision, look,
view; going into the presence of, visiting, an interview.

[13] Religious, spiritual.

[14] Muttering prayer.

[15] Human beings.

[16] Surat Shabd Yoga.

[17] Goal

[18] A kind of bird said to feed upon moon beams.

[19] A species of cuckoo.

[20] Rain which falls when the moon is in the fifteenth lunar mansion.

[21] [The thirst of the bird Papiha is allayed only by the drops of Swanti rain - the rain which falls when the moon is in the fifteenth lunar mansion. If it does not rain, the bird goes without water the whole year. It will not drink from pools, lakes, rivers, etc. Thus the Swanti rain is the very life and breath of the bird. So it constantly calls out in very sweet and pathetic notes "Pee kahan, Pee kahan,....where is the beloved? Where is the beloved?) Another peculiarity about this bird is that it does not come down to the ground, always remains on trees. In this couplet stress is laid on constant Sumiran (repetition) of the Holy Name with an ardent longing at a higher centre., viz., the third Til, which is at the top of Pind.]

[22] The preservative, the generative and the destructive qualities, called Sato-guna, Rajo-guna and Tamo-guna.

[23] Alalpakh is a fabulous bird. It lays eggs in the sky, but the young birdling that comes out in the course of descent, flies up without touching the ground.

[24] Ascetics; hermits.

[25] Philosophers

[26] Three deities of the Hindu Trinity, entrusted with the work of creation, preservation and destruction, respectively.

[27] A name of the wife of Shiva.

[28] A name of the wife of Brahma.

[29] A name of the wife of Vishnu

[30] Deity of Sahas-dal-kanwal.

[31] Shiva's son, the deity of the Guda chakra, the ganglion at the return.

[32] Deity of Trikuti.

[33] Sages.

[34] Ascetics; hermits.

[35] Name of a celebrated Deva-rishi (deified sage)

[36] The sacred scriptures of the Hindus.

[37] Books of Hindu theology and mythology.

[38] Name of God.

[39] God.

[40] An apostle.

[41] Founder of the sect of Manichaeans. He flourished in Persia in the third century A.D. He taught a dualism derived from zoroastrianism, viz., man's body is the product of the kingdom of darkness (evil), but that his soul springs from the kingdom of light (God). Evil is perpetually striving to drag man down, while God (Christ) continually tries to save him

[42] The river Ganges. The Ganges personified as a goddess.

- [43] Name of a river, the twin sister of Jam or the god of death.
- [44] Wife of Ram.
- [45] Wife of Krishna.
- [46] The principal wife of a king.
- [47] Founder of the sect of Manichaeans.
- [48] A title or degree of rank among the religion of mendicants.
- [49] Prophet, apostle.
- [50] A title of Mohammedan saints.
- [51] Learned men.
- [52] Ascetics
- [53] Doctors of Muslim religion and Law.
- [54] [Lotus expands its petals during the day time and closes them in the night. While Kumodini (also a variety of lotus) expands its petals during the night, when there is moonlight, and closes them in the day time.]
- [55] The sky which is beyond the sixth centre and below Sahas-dal-kanwal.
- [56] Seventh incarnation of the Hindus.
- [57] Eighth incarnation of the Hindus.
- [58] One of the three deities of the Hindu Trinity, entrusted with the work of creating the world.
- [59] Name of one of the principal Hindu deities regarded as the Preserver.
- [60] Name of one of the gods of the Hindu Triad, the deity of destruction.
- [61] Son of Shiva, the deity of the lowest centre, at the rectum.
- [62] Name of the wife of Shiva.
- [63] Name of a celebrated mythological thousand headed serpent.
- [64] Old method of repeating holy names and Mantras.
- [65] Old method of practising penances.
- [66] The river Ganges,
- [67] Name of a river.
- [68] Fasting.
- [69] Prayers.
- [70] Mosque.
- [71] Call to prayer prevalent among Mohammedans.

- [72] The mosque of Mecca.
- [73] The sacred book of the Mohammedans.
- [74] Daily prayers.
- [75] Astonishing, amazing.
- [76] Feminine gender of Hansa.
- [77] Mallar = Name of a musical mode, sung during the rains. Idiom - to sing a mallar means to be merry.
- [78] White, illumined.
- [79] Form.
- [80] Mind.
- [81] Unreality, illusion. Matter. The personified will of Brahm or Kal in Brahmand and Pind. Personification of riches.
- [82] Darkness or delusion preventing the discernment of truth, leading men to believe in the reality of worldly objects and to addict themselves to sensual enjoyments.
- [83] Gagan Mandal literally means the celestial sphere. Gagan-The sky, heavens, the expanse above. Mandal-A circle, sphere.
- [84] Sound. Sub-tone of Shabd or Nam.
- [85] Spirit.
- [86] A woman's friend or companion, a female friend or confidante.
- [87] See "Surat, Birat and Nirat" in Adicle 6, in the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". Nirat=Discriminating power of Surat (spirit) which awakens the desire to leave the bliss and joy of any centre and yearns for that of the higher centre.
- [88] Birat=The faculty of discrimination.
- [89] True knowledge, discretion.
- [90] The system of philosophy established by Patanjali.
- [91] Vedant Shastra.
- [92] . Rag-A musical mode. There are six Rags
- [93] Ragni-A modification of Rag. There are thirty six Ragnis, five or six being assigned to each Rag and personified as his wives.
- [94] Naugri = A bracelet consisting of nine precious stones set in gold.
- [95] Chutki = A ring worn by women on any of the toes (except the great toe).
- [96] Bichhua = A ring worn on the (little or great) toe.
- [97] Mudras = Postures of Hatha Yoga.

[98] Karan phool = An ornament for the ear consisting of a hollow cone of gold which is fixed as a pendant to the ear ring.

[99] Chhann = A bracelet worn with Churies, the Churies being on each side and the Chhann in the middle.

[100] Pachheli = A kind of bracelet worn with Churies, the Churies are worn nearest to the hand).

[101] Nau-nag = An ornament worn on the upper arm consisting of nine precious stones set in gold

[102] Pachlari-A necklace of five strings

[103] Sisphool-An ornament for the head (worn by women).

[104] Baina-An ornament worn by women on the forehead.

[105] Jugni-An ornament of the shape of a betel leaf, worn on the breast or the front pad of the neck.

[106] Anwat-A ring generally furnished with little bells, worn by women on the great toes.

[107] . Jhoomar-An ornament consisting of a number of chains forming a fringe which is attached to the top-knot of a woman's head and falls on the forehead.

[108] Nagina-A ring, especially, a signet-ring.

[109] Jhumka-A bell shaped pendant of an ear-ring.

[110] Gulu-band-A small rectangular plate of gold studded with gems worn on the front pad of the neck.

[111] Hansli-A collar of a gold worn round the neck as an ornament.

[112] Shil-Vidue, piety.

[113] Tora-A gold chain for the neck

[114] Satlar-A chain or necklace of seven strings or rows,

[115] Ghunghru-A small bell, a string of small bells worn round the wrist or ankle.

[116] Jhanjh-Cymbal, a hollow tinkling anklet.

[117] Pa-zeb-An ornament worn on the feet or ankles (consisting of a chain with small bells attached).

[118] Bank-A semi- circular armlet.

[119] Tíka-An ornamental patch of gold or a jewel worn on the forehead.

[120] Chhalla = A plain ring of gold worn on a finger or toe.

[121] Kara - A massive ring of gold worn on the wrists

[122] Champa-The tree bearing a fragrant yellow flower. Champa-kali-A necklace composed of small ornaments in the form of a bud of the Champa flower.

- [123] Chauki-A square pendant of a chain, worn on the breast.
- [124] Chauk-A quadrangle, a square, a coudyard.
- [125] Chhabba-A pendant of six strings.
- [126] Latkan-Anything hanging, an ear-drop, a nose-ring; a pendant.
- [127] Latak- Absorption in love.
- [128] Besar-small heavy nose-ring.
- [129] Greed, avarice
- [130] Darkness or delusion of mind preventing the discernment of truth leading men to believe in the reality of worldly objects, and to addict themselves to mundane or sensual enjoyment.
- [131] The modern city of Varanasi, a most impodant place of pilgrimage of Hindus.
- [132] The sacred scriptures of the Hindus.
- [133] Counting silently the beads of a rosary, etc.; muttering prayers.
- [134] Austerity, penance.
- [135] A town and temple in the Himalayas.
- [136] 5.Name of a sacred place of Hindus situated near the mouth of the gulf of Kachchh, on the western coast of India (it was the capital of Krishna and supposed to have been submerged in the sea).
- [137] Name of a celebrated idol, and of a temple near Cuttack, in Orissa.
- [138] The ridge of rocks extending from the southern extremity of India towards the island of Sri Lanka.
- [139] Bidh place and early residence of Krishna, a favourite reson of Hindu pilgrims
- [140] The residence of Krishna during his youth.
- [141] Epithets of Krishna.
- [142] Epithets of Krishna.
- [143] Epithets of Krishna.
- [144] Epithets of Krishna.
- [145] Name of a celebrated founder of a Vaishnava sect of Hindus.
- [146] A celebrated place of pilgrimage, among Hinduism in Bihar.
- [147] A sacred verse from Rig Veda.
- [148] Cedain sacred writings.
- [149] One of the eighteen Purans.
- [150] Cedain well known sacred works of Hindu theology and mythology.

- [151] A crucible, an eadhen pot or vase for melting gold, silver, etc.
- [152] A perforated plate of steel through which ingots of gold, silver, etc., are drawn into wire.
- [153] A gold or silver chain for the neck, a collarette usually consisting of four or five separate chains.
- [154] Ornament worn on the arm, armlet, bracelet,
- [155] A massive ring of gold or silver worn on the wrist or ankles.
- [156] Playmate.
- [157] Yogi = One who performs the practice of mastering the six nervous centres of Pind.
- [158] Yati = One who has renounced and controlled passions.
- [159] Nath = Followers of Gorakh Nath.
- [160] Religion in which mind, and not the spirit, is an active participant.
- [161] Renunciation.
- [162] Japa = Repeating in a murmuring tone passages from scriptures.
- [163] Tapa = Devout austerity, modification etc.
- [164] Vrat = Fasting.
- [165] Sanjam = Restraint.
- [166] Vedas = Scriptures of Hindus.
- [167] Shastras = Religious treatises.
- [168] Smritis = Books of codes of laws.
- [169] Purans = Mythological stories
- [170] Pandits = Family priests.
- [171] Bhekh = Ascetic, recluse.
- [172] Yugas = Ages.
- [173] Vedant = The last of the six principal systems of Hindu philosophy.
- [174] Nyaya = One of the six religious philosophical systems of the Hindus.
- [175] Egg-shaped regions of the three gods.
- [176] Regions of the universal Mind.
- [177] According to Hindu sages, the terrestrial world is divided into seven divisions, all situated round the mountain Meru, like the petals of lotus flower, and separated from each other by a distinct ocean.
- [178] One of the seven Dweeps or islands, referred to in foot-note No.

3, is Jambu Dweep which is further divided into nine continents, known as 'Nau Khand'.

[179] Nameless. Without Nam or Name.

[180] Gents' dress.

[181] Ladies' dress.

[182] Fatuity, infatuation; fascination, allurements; affection, love. Dark-ness or delusion of mind preventing the discernment of truth, leading men to believe in the reality of worldly objects, and to addict themselves to mundane or sensual enjoyment.

[183] Ardent passion, desire; lust; sensual enjoyment; pride, arrogance. Intoxication, inebriety, drunkenness; madness, insanity, frenzy.

[184] Inclination, wish, desire, longing, inordinate desire; sexual passion; lust; love of pleasure; the object of love or desire.

[185] Dhoti = A cloth worn round the waist, passing between the legs and tucked in behind.

[186] Tilak = Mark or marks made with coloured eye eadhs, sandal wood, or unguents upon the forehead and between the eye brows.

[187] [If you penetrate third Til, you will be a recipient of the current of ambrosia and will be able to get Darshan (vision) of Jyoti (flame).]

[188] Water-side landing place.

[189] 1. All varieties of life on this eadh originate in four different ways or forms, viz., (i) born from an egg, e.g., a bird, a fish, a snake, a lizard, etc., (ii) born from the womb, e.g., man, animal, etc., (iii) generated by warm vapour or sweat, e.g., lice, etc., and (iv) sprouting or germinating from the eadh, e.g., plants and minerals.

[190] The space in which a Hindu cooks and eats his victuals.

[191] Mamta = Cupidity; attachment; covetousness.

[192] Charnamrit = Water sanctified by washing the feet of Sant Sat Guru. The wash of the feet of Sant Sat Guru.

[193] Prashad = Sacrament. Eatables, garlands, clothes and other articles distributed after being sanctified by Sant Sat Guru.

[194] Antaryami = Knower of the inner parts or of the head. Knower of the interior. Providence. Deity. Pervading the inner parts. The Supreme Spirit. The Supreme Spirit guiding and regulating the creation below, checking and regulating the internal feelings.

[195] Ghat = A place for washing clothes, on the bank of a river or tank.

[196] Reh = Fossil alkali, used for washing and making soap.

[197] Bhathi = washerman's boiler or copper.

[198] Prosperity personified as the wife of Kuber, the god of riches

[199] Supernatural power or faculty.

[200] A virtuous woman, a sweet-head, a female friend.

[201] Sky Chidakash. Sahas-dal-kanwal.

[202] See "Holi and" "Holi Khelna" at pp. 106-107, "Glossary of Radhasoami Faith"

[203] A female swan.

[204] Kabaddi is a boys' game resembling "Prisoners' base" Kabaddi Kabaddi is the cry of the boy who runs out to touch or capture an adversary.

[205] See "Ghat" at the bottom of page 91 in "Glossary of Radhasoami Faith".

[206] 1. Pálá is a line of eadh etc. made by children to separate the two sides in the game of Kabaddi or "Prisoners' base".

[207] Bang = The call to prayer by the muazzim from the minarets or towers of the mosques : the crowing of a cock.

[208] A hundred thousand.

[209] A unit of a measurement of distance. Commonly, it is reckoned to four Kos or nine miles.

[210] Ten millions, one hundred lakhs (lacs.)

[211] Congregation of Hansas

[212] One thousand million.

[213] Ten million

[214] Hundred thousand million.

[215] Harp.

[216] One thousand billion.

[217] Three worlds.

[218] Hundred thousand billions.

[219] Sankh is a hundred thousand billion. Maha means great. Heance Maha Sankh is still greater than hundred thousand billions

[220] An ode.

[221] Name of a celebrated Eastern lover whose amours with Laila are the subject of a famous Persian poem.

